

# THE CHRISTIAN CENTURY

## THE TORCH

The God of the Great Endeavor gave me a torch to bear.  
I lifted it high above me in the dark and murky air  
And straightway, with loud Hosannas, the crowd acclaimed its  
light  
And followed me as I carried my torch thro' the starless night;  
Till mad with the people's praises and drunken with vanity  
I forgot 'twas the torch that drew them and fancied they fol-  
lowed me.

But slowly my arm grew weary upholding the shining load  
And my tired feet went stumbling over the hilly road  
And I fell with the torch beneath me. In a moment the flame  
was out!  
Then, lo! from the throng a stripling sprang forth with a  
mighty shout,  
Caught up the torch as it smouldered and lifted it high again  
Till fanned by the winds of heaven it fired the souls of men!  
And as I lay in darkness, the feet of the trampling crowd  
Passed over and far beyond me, its peans proclaimed aloud,  
While I learned, in the deepening shadows, this glorious verity,  
'Tis the torch that the people follow whoever the bearer be!

ELIZABETH R. FINLEY.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

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### C. W. B. M. DAY.

The majority of the pews in our churches are occupied by women. Religious training and teaching in the home and in the Bible school is almost exclusively in her hands. The annual accumulation of nickels and dimes for her own missionary work amounts to over two hundred thousand dollars. It is certainly worth while to allow one day in the year on which the organized women of each congregation shall present an account, not only of the activities and service of the local auxiliary, but of the National Christian Woman's Board of Missions which all the auxiliaries together constitute.

Her work is all within and of the church, and it is due the church that an annual account of this important stewardship be rendered. To attain its full success it requires the sympathy and support of all the membership of the church, and so she should be allowed time in which to bring it adequately before their attention. For the healthy growth and establishment of the work there must be continually an enlistment of new members in the auxiliary. One of the most successful ways of securing this has been the public presentation of the work before the whole church on the C. W. B. M. Day. It is fitting also at this time that the members of the auxiliary and their friends both men and women should be allowed to show their appreciation of the great work that has been accomplished by making an offering to help along some particular phase of it. The churches that have thus followed the apostolic precedent and obeyed the apostolic injunction to honor consecrated womanhood have found themselves blessed in so doing.

The regular and general observance of the day in all our churches is earnestly commended. Not only will it assist in the enterprises that are directly under the control of the Christian Woman's Board of Missions, and in rolling up a special centennial fund of two hundred thousand dollars for the permanent equipment of these good works, but the

encouragement and support of the women will necessarily react upon other activities and service of the congregation. The home, the church and the nation in which the women are intelligent and consecrated will furnish the world the men who shall be its first citizens by being its best servants.

W. R. Warren,  
Centennial Secretary.

### FROM THE CITY EVANGELIST.

The month of October was the busiest month of my ministry in Chicago. The National Conventions in Buffalo; a trip to Ohio to marry my niece, and to spend a day with the dearest woman in the state, my old mother, now in her 76th year; the annual Rally of the Chicago Christian Missionary Society, held in Willard Hall on Sunday, Oct. 28th, at 3 p. m., H. L. Willett as chief speaker, and a crowded house full of members of our Chicago churches and missions; with the usual duties that come to me as minister of the West End Church and superintendent of missions, all conspired to give me enough to do to keep me out of mischief.

Last evening in the Englewood Church was held the annual business meeting and election of officers of the C. C. M. S.—the Chicago Christian Missionary Society. All the old officers were re-elected except a few who refused to permit their names to be voted on. E. M. Bowman was elected president of the society, and Edward B. Witwer, chairman of the executive board. At the annual rally the Larrabee Fund, sacred to the memory of Bro. Albert Larrabee, now deceased, who served the society for many years as superintendent of missions, was augmented by offerings of nearly \$300.00, of which \$100 is to erect a suitable monument above his grave.

There is nothing new or startling to report about our missions.

West Pullman is whittling down their debt, and building up steadily in both church and Bible school. Guy Hoover is pastor.

Chicago Heights was probably never in so prosperous and promising a condition as under the ministry of Bro. Lockhart, and fostered by C. G. Kindred and the great Englewood Church.

Maywood and Humboldt Park are still looking forward to the location of a good preacher to live on the field and give full time to the work. Douglass Park is now enjoying the entire time of their capable minister, F. C. Aldinger.

Bro. Ernest M. Halle, late of Texas, is ministering for South Chicago while pursuing some studies in the University of Chicago.

W. R. Moffett continues another year at Ashland avenue, where he is doing a good work.

The West End is trying to be patient with a slow but, we trust, a permanent growth. Last Lord's day was our best both in Bible school and church attendance. We are to have a dedication on Sunday, Nov. 25th, at 3 p. m., our house of worship recently acquired from the Presbyterians. On that day we expect to raise about \$500 to pay off some outstanding obligations, and provide a fund for needed repairs and improvements. Friends of mine, or of the cause in Chicago (one of the neediest and most difficult fields in the world) are asked to send a contribution for the West End mission, or for the general work in this great city.

The Monroe Street Church, which has been without regular pastoral care since the resignation of A. T. Campbell, now with the Metropolitan Church, has recalled their former minister, Charles C. Morrison, late of Springfield, Ill. He began his work the first Lord's day in November.

Sumner T. Martin,  
Superintendent of Missions,  
2136 West Congress St., Chicago, Ill.  
Nov. 6th, 1906.

### GEORGIA CONVENTION.

The Georgia state convention will meet with the church at this place Nov. 19-22. It is the first time the state convention has ever met at Valdosta or anywhere in this immediate section of the state. We are anxious that there shall be a large attendance at this convention. Adequate provision will be made for the entertainment of all who come. We hope to have a good representation from the churches of the state, and we are glad to hear that such men as A. McLean, Dr. Osgood, George W. Muckley, George B. Ranshaw and James H. Mohorter are to be here as representatives of the various boards with which they are connected.

I trust that every one who intends coming to the convention will notify me of that intention in time for us to arrange for a place of entertainment before the convention begins. We wish that each church in the state might be represented and of course our hospitality is not limited, by any means, to the brethren who live in Georgia.

Richard W. Wallace.  
Valdosta, Ga.

### A NEW FEATURE.

One of the most encouraging characteristics of the work of the Disciples in the present day is the rapidly increasing number of men's clubs being organized in our larger congregations. We have discovered the latent power that is to be found in the organization of our men. In recognition of these new elements of the life of the brotherhood, the Christian Century will devote liberal space during the coming year to special articles by able and experienced men dealing with the work of men's organizations in the church. On our news pages a new department will be devoted to the reports of the activities of men. We shall be very glad to receive from those who are interested in this feature of church work a word in regard to special articles or news matter intended for this new department of the Christian Century. If the men of your church are engaged in the church work in any special way or are organized for social purposes or missionary activities, let the brotherhood know of their success through the Christian Century.

J. L. Thompson recently closed his first year with the Christian Temple congregation in Decatur, Ill. During this time there has been an excellent growth of the congregation. The work has been well organized and Bro. Thompson has been engaged to direct the activities of the church for another year.

We do not have to understand life, or settle its abstract problems, before living rightly. To do our best, and leave the rest, is all that is asked of us. When we do this, faith comes with the years.

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## EVENTS OF THE WEEK

The political situation is getting hot in Cuba if reports from Havana are true.

### Cuban Affairs.

The liberals not only are "wiggin" Gov. Magoon for his delay in turning the moderates out of office, but are falling out among themselves. The campaign to elect a successor to Palma has begun, and as expected the election will be held next June and the Liberals are sure of success. The contest for the nomination will grow rapidly in intensity. American residents and many Cubans who are egging the rivals on to precipitate trouble were delighted by the demonstrations made last week in the street by the faction which favors Jose Miguel Gomez for president, and later by other liberals supporting Senator Alfredo Zayas. The issue is not being made solely on the color line, for both aspirants are white, although the negroes mostly are for Gomez. On the other hand, Juan Gualberto Gomez, their natural leader, is for Zayas, who has the support of the older liberals, while the younger men seem to prefer his rival. At a recent meeting of liberal leaders it actually was proposed that an armed body of 300 should escort a committee demanding that the offices be turned over to them by the American government and await the result in the court yard of the palace. The idea was discussed for some time but rejected, as the old Spanish custom is not up to date enough for the Cubans. United States army officers who know of this wondered what Magoon would have done. They know what they will be ready to do if there is any foolishness out in the country. At present it is quiet everywhere. Nevertheless, Major Rumbough sent the Fourteenth battery on five days' march to Pinar del Rio and the Seventeenth and Eighteenth mountain batteries on long expeditions about the island. The object is twofold—to show the Cubans the Americans can penetrate any section, however rough the country, with big guns, and to get the soldiers hardened for a possible campaign. Gen. Bell has a plan to do likewise with the cavalry and infantry. Bases of supplies have been established in thirty odd garrisons at convenient distances apart and forces will be maneuvered as if in actual warfare. This already has begun. It is denied that there is any expectation of trouble, but it is quite evident that the alleged purpose of exercising the troops is not the sole one.

Sir Henry Mortimer Durand, ambassador of Great Britain to the United States, will retire from his mission in Washington next spring. His successor not yet chosen will come to Washington to take charge of the embassy on March 1. The ambassador told Secretary Root of his coming retirement last week. As far as can be learned, Sir Mortimer is not leaving his post here for any other position, and, after his re-

turn to England, probably will retire from public life entirely. He entered the British diplomatic service in 1873, when he was sent to Persia. During the entire period between then and now the ambassador has been on foreign service for his government, with the exception of one year. He has been back to England for a month or two occasionally, but for the last thirty-four years has spent practically all of his time abroad. He came to the United States as his sovereign's personal representative in 1903, succeeding Sir Michael Herbert, who died while on duty here. The ambassador feels keenly the necessity of his departure and is sorry to go. There is perhaps no more popular diplomatic household in Washington than that of the British embassy, and the departure of the ambassador will be unwelcome to many, both in official and social life. Lady Durand and Miss Durand are among the most popular women in Washington society.

Switchmen on the railroads of the country will profit to the amount of nearly \$6,000,000 annually through a settlement reached last week.

### Higher Wages.

Under the new schedule of wages which will go into effect on Nov. 15 every yard service employee will receive an addition to his wages of four cents an hour. Grand Master P. H. Morrissey of the Brotherhood of Railroad Trainmen, to whom the proposition was offered by a committee representing more than a score of railroad managers, accepted for his organization and declared himself well satisfied. It is believed the switchmen's union will profit likewise by the companies' new offer, although its representatives previously had agreed to accept an advance of three cents an hour and to arbitrate additional demands.

Officials of the Standard Oil company said last week that a wage increase similar to that granted to the employees of the Ohio subsidiaries will be granted to the employees of practically all subsidiary companies. It is understood that about 35,000 men will be affected by the increase, although officials of the company refuse to give any estimate of the number of men in their employ. The increase will vary between 5 and 10 per cent, the higher percentage affecting the lowest paid employees and the percentages decreasing in accordance with the amount paid at present. The aggregate amount of the increase was withheld.

The process of whittling down the national vote for the next duma election is now in full swing.

### Cutting Russ Vote.

The imperial senate ruled that government railroad employees who inhabit buildings owned by the railroad cannot vote. This will exclude 60 per cent of this class or 170,000 men out of 278,000 men from voting. Another declaration removes from the voting list 8,000 employees of factories

owned by the ministries of war and marine at St. Petersburg who were allowed to vote at the last election. The senate also has made a sweeping reduction in the peasant vote by excluding those who have bought land from the peasants' bank.

The cossacks have been unsuccessful in their pursuit of the revolutionist train robbers, numbering 100 well armed men, who at 9 o'clock at night, Nov. 9, surrounded the station at Rogow, threw three bombs at the mail car of a train while engines were being changed, derailed the car, robbed it and fled with a sum of money now said to amount to \$650,000. While some of them overpowered the trainmen, others attacked the escorts of the mail car. Of the three bombs thrown two exploded with terrific force, blowing the car into matchwood, killing five soldiers and mortally wounding eleven others. The revolutionists then ransacked the mail, transferred the bank notes, gold and silver to their own bags, and unfolding the red flag formed up in military order and marched out of the station, entered wagons which were in waiting in the forest and drove off.

The epoch making prosecution of the Standard Oil trust by the government will be filed this week.

### Prosecution of the Standard.

On Wednesday next Messrs. Kellogg and Morrison, general counsel for the government, will file a petition for a writ of injunction against the Standard Oil Company before the federal court of the Eighth circuit. This petition will be directed against the seventy companies which make up the trust. Two or three months will be required by them to make their answers and by spring the administration is confident the petition will be granted. The trust will appeal to the Supreme court at once and it is not expected the matter finally will be settled before the term of court next fall. Attorney General Moody and Messrs. Kellogg and Morrison were in conference going over the final proof of the petition. It will be ready and will be filed by Mr. Kellogg Wednesday. On the same day Mr. Moody will make public a statement explaining what the government is doing. The selection of St. Louis is due to its central position in the country and to the high character of the men who make up the judicial bench of that circuit. They are Judges Sanborn, Vandeventer, Adams and Hook. Three of these judges handled the Northern Securities case, which resulted in a dissolution of the combination controlling the Great Northern and Northern Pacific railroads. The government has done nothing up to this time in regard to the criminal prosecution of the men involved in the alleged illegal steps connected with the formation of the Standard trust. This will come later. It is a remarkable fact that all of the men responsible for it are alive—the Rockefellers, Rogers, Archbold and two others.

# EDITORIAL

In Essentials, **UNITY**; In Non-Essentials, **LIBERTY**; In all Things, **CHARITY**

## THE APOSTOLIC SPIRIT.

Attention was called last week to the fact that in the presentation of the grounds on which the Disciples of Christ believe that Christian unity can be secured, unvarying insistence has been rightly placed upon the realization of Apostolic Christianity. No other program looking to the unification of Christian forces is so promising as this. No method of approach to that ideal unity which is the hope of all true believers gives promise of such results. There must be no surrender of this plan, no retreating from this ground.

But the attainment of this end calls for constant consideration of the best methods of impressing it upon the attention of the church in this generation. It is essential that the proclamation of important truths should be so phrased as to secure sympathetic attention, or else it fails of its results. It is here maintained that the emphasis upon apostolic doctrines, ordinances and life, while still recognized as presenting one phase of the matter, is neither the broadest nor most timely statement of the issue for the period in which we are now living. Everything which was included in that watchword needs perpetual recognition. But it is possible that emphasis upon these three points as the chief issue of the plea of the Disciples may obscure its larger and truer significance. It is therefore urged that the Disciples, while changing in no way their attitude toward the fundamental elements of the Christian faith, should rather make the chief points of their insistence the apostolic faith, the apostolic spirit and the apostolic service.

We have already defined the apostolic faith to be the essentials of the Christian religion, such as heartfelt belief in the Father as revealed through Jesus Christ our Lord, the necessity of the new life of regeneration and holiness secured through faith and penitence issuing in baptism as the symbol of citizenship in the kingdom of God, the attainment of Christian character through companionship with the Lord expressing itself in the holy supper and the activities of the Christian life. The advantage of including baptism and the Lord's Supper in the category of faith rather than of ordinances removes them from the field of controversy and places the emphasis upon the new life in Christ rather than upon its external expressions.

The second item in this enumeration is the apostolic spirit. The reading of the New Testament is the warrant for belief that the apostles and early Christians rejoiced in nothing so much as the spirit of love and appreciation which united them to each other. Those who had obtained like precious faith through the knowledge of the Son of God were hailed everywhere as brethren in the Lord. No differences of view as to anything less than his leadership were permitted to have weight or to intervene as barriers to this holy regard. Even where sharp differences of opinion regarding methods of administration or the value of personal service arose to the extent of separating the workers, they still felt for each other the high sense of brotherhood and permitted no opinion to divide them as brethren. Paul and Barnabas disagreed as to the advisability of taking John

Mark with them on the second missionary journey, and so sharp was the disagreement that they went different ways; but Paul's later references both to Barnabas and Mark assure us that the disagreement was no permanent or hostile judgment upon their integrity or loyalty to Christ. The rebuke administered by Paul to Peter at Antioch was a still more serious matter, touching as it did one of the important features of the faith in its relation to Jew and Gentile respectively. Yet neither charged the other with disloyalty to Christ, nor is there a hint that such differences of conviction were regarded as matters important enough to divide the children of the Lord. Perhaps the extremest case of divergent opinion recorded in the New Testament is Paul's arraignment of the Judaizers in the churches of Galatia and Philippi. The preaching of the Jewish group amounted to a denial of the redemptive work of Jesus and his de-thronement from the high place of Lord and Savior.

Here alone the Apostle speaks in the tone of denunciation and anger. These men he calls the enemies of our Lord Jesus Christ. With them he can hold no fellowship. Their purposes are the relegation of the Master to a secondary place behind Moses and the law. From this and all other New Testament evidence it is clear that the Apostle's supreme test of Christian standing was loyalty to the spirit and purpose of Jesus. No inadequacy of knowledge or imperfection of character cut off any brother from his loving regard and fellowship so long as his will remained loyal to Christ. Only when men denied the Saviorhood and Lordship of the Master by teachings which dethroned him or by conduct which repudiated his control over their lives did the Apostle refuse them the recognition of fellow Christians. Volumes could not add to the directness and convincing character of this testimony. The whole New Testament breathes the same tone. The apostolic spirit was one which recognized the Christian character of all who held the faith of Jesus and accepted him as Lord and Savior.

Such was the attitude of the fathers of this reformation. While they strongly reprobated those customs and teachings which they felt had wrought divisions in the church, they never ceased to speak of their brethren of other convictions with courtesy and fraternal regard. Both in the writings of Alexander Campbell and his father this tone is maintained. The apostolic spirit found fresh expression in the lives and writings of these great men. Thomas Campbell is the first to utter himself on this and every other question connected with our work of restoring the ideals of apostolic Christianity. In the Declaration and Address, that classic and fundamental utterance which all Disciples revere and few read, he speaks constantly of "our brethren throughout all the churches." He addresses himself to the members of those very churches whose sectarianism and human expedients he proceeds to denounce, using such expressions as "dearly beloved brethren," "our dear brethren of all denominations," "you lovers of Jesus and beloved of him, however scattered in this cloudy and dark day."

In emphasizing his sentiment that all who have accepted the leadership of Jesus are essentially one and should hasten to express that unity which unconsciously they have one with another, he says, "All that are enabled through grace to make such a profession (of the Christian life) and to manifest the reality of it in their tempers and conduct should consider each other as the precious saints of God, should love each other as brethren, children of the same family and father, temples of the same Spirit, members of the same body, subjects of the same grace and joint heirs of the same inheritance. Whom God has thus joined together no man should dare to put asunder." "How to love and receive our brother as we believe and hope Christ has received both him and us and yet refuse to hold communion with him is, we confess, a mystery too deep for us. If this be the way that Christ hath received us, then woe is unto us." These are characteristic utterances which might be duplicated on almost every page of the remarkable document which first called the attention of the American churches to the need of Christian union and its practicability upon the apostolic foundation. The same is the attitude of Alexander Campbell, Barton W. Stone and Walter Scott, as we intend to show. Insistence upon the same faith, the same spirit and the same service manifested in the apostolic day will be the solvent of the present divided condition of the church of Christ in the world, and no time is more opportune than the present for emphasis upon this fact.

H. L. W.

## NEBULOUS AND NABULOUS.

A hypercritical anti-critic in disanting upon an article written by one of his brethren, characterized the position of the author as nebulous. A penetrating observer, with a keen sense of the humorous, said, in remarking on the circumstance: "Well, I do not know whether that piece was nebulous or not, but I do know that Brother Blank is nabulous—he nabs everything in sight, and some things out of sight." The original fire mist of the nebular hypothesis of La Place is about to go out, but the nabular instincts of a certain species of the genus homo finds fresh confirmation in every issue of the sectarian religious newspaper. The nabulous editor carries the "big stick" ecclesiastic, he nabs and then he "knocks," he lays on MacDuff till the offending heterodoxy is driven beyond the confines of the camp into a leprous company more congenial to his taste than "Christians only," who are determined "to stand by the truth." He proves himself orthodox by apostolic blows and knocks and nabs. Criticism in the vocabulary of the nabulous editor is fault finding. A theological thug, he is on the lookout for a victim to pounce upon, for this, you see, proves that he is sound, safe and loyal to the truth, and one to be trusted by the brethren. How he delights in nabbing higher critics! If there are none to nab he proceeds to make one out of material of his own manufacture. These enthusiastic devotees of the nabular hypothesis of apostolic Christianity sometimes nab the brotherhood and so belabor it with the big stick of editorial majesty that every

mother's son of us is cowed into silence, and dare not open our mouths even on occasions when it is of the first order of importance for the reputation of our cause that we should speak! If the new theology is nebulous the old theology is frequently nabulous. If the new has mist in it the old has a twist in it, and a twist in one's theology is worse than a mist. This theological twist comes out in the disposition to nab everybody who can not pronounce the shibboleths of the party. From the president of a national convention down to the humblest in the ranks it nabs all and sundry who have anything to say that does not bear the imprimature of provincial orthodoxy.

What shall we say of the nabulous preacher? Evangelists of the militant type are much given to nabbing. They nab the sinner and roast him over the pit. They nab the recalcitrant church member whose piety is below standard measure. They always preach from the same text, found in one of the prophets: "Arise and thrash." Everything that wabbles from the straight line of traditional orthodoxy is promptly nabbed and soundly eudged. True it is that they are profoundly innocent of any knowledge of higher criticism, but that does not hinder them from being experts in nabbing the critics themselves. This entire nabulous school of the prophets has one unflinching characteristic, a moving penchant for personalities. Dissecting persons and analyzing individuals is a much more exhilarating pastime than discussing principles. All nabulous literature, whether journalistic or otherwise is richly spiced and flavored with the personal. Such provincial and personal titles as "Jones' Sermons," "Smith's Monthly," or "Bacon's Quarterly," give inviting promise of a richly seasoned nabulous contents. There are two classes of preachers for the most part, those who nab and those who keep quiet through fear of being nabbed. Of course nabulous proclivities and activities are metaphorical to the extent that they do not consist in the literal seizing of a man by the scruff of the neck or the hair of the head, but in the use of personalities and ad captandum appeals to ignorance and prejudice. The theological nabber never argues the case on its merits. His only idea of refuting an opponent is to discredit the man. Whom these gods would destroy they first ridicule. They hold up to scorn the impudent heretic who has dared to call in question anything in our conventional and time-honored theology. There is method in this madness. If you cannot overthrow a man by argument, if you can not lift him on the fulcrum of facts, throw dust in the air by ridicule and adroit efforts to create prejudice against him, and the work is done. The nabulous is vindicated, and the nabber triumphant.

The nabulous church member, like the poor, is always with us. He gets in the most of his practice on the preacher. He is an illustration of the old saw that a critic can set up on less stock than any other man of business. He puts his little capital into circulation in less than five minutes after the new minister has pronounced his first benediction. He nabs the official board and handles it roughly. All he contributes to the church is criticism and he would not contribute this if it were of any value. This nabulous brother sustains an important relation to the nabulous news-

paper and to all nabulous theology. No better illustration could be found of Lord Palmerson's definition of man as a fighting animal. An ecclesiastical "mill" warms his blood. If he fails to get a whiff of theological controversial gun powder when he opens his favorite religious newspaper, if somebody is not being attacked, and our glorious brotherhood vindicated, he is sadly disappointed and begins to fear for the orthodoxy of the editor and the future of his paper. Nabulous editors and publishers understand this particular temper of their loyal constituency, and not being insensible to its commercial value, see to it that such fatal omissions do not too frequently occur. What shall be done with these nabulous brethren? Sit heavily upon them. Do not encourage them by taking too much notice of their criticisms. Go on with the King's business as though there was no such thing in the universe as nabulosity. Stand to the nabulous brotherhood as Nehemiah did to Sanballat and Tobiah, and for the same reason.

J. J. H.

#### ATTACKING THE PLEA.

At the Buffalo convention three of the addresses, and those among the most impressive and convincing of all heard in that remarkable program, had occasion to deal with the teaching of the Disciples in relationship to the social life of the time and modern conditions of thought. In ringing words these dealt with the familiar facts of our history and evangel, insisting upon renewed attention to the fundamentals of the faith and the necessity of reaching the ears of the present generation with our message. It was pointed out by all, and perhaps especially by the president of the American Christian Missionary Society, that the absolutely essential quality of all successful preaching of the gospel is open mindedness to the events and forces of the age, and the renewed study of the message to ascertain its bearing upon the questions which chiefly concern our times. This is the very essence of timely and effective preaching. The apostle Peter speaks of "the present truth," by which he means the eternal truth, unchanged and unchanging, presented in the language and through the channels of present-day life. The man who would serve his generation must be a constant student of this problem of timeliness and adjustment. Far from compromising the truth, he is giving it vital effect by actually bringing it to the hearts of men. He knows that every generation goes to school afresh and thinks through the facts of life and religion in its own way. The man who preaches the gospel as it was presented to an earlier generation reaches few of his own. He is essentially what Isaiah and Jeremiah called a "false prophet." It was not so much the sin of the false prophets that they proclaimed untruths or false gods, as that they clothed their messages in forms no longer capable of reaching their contemporaries. Their message had been true in the mouths of earlier preachers, but was true no longer. That is the sin of the false prophet to-day. He is preaching to a generation which is no longer alive.

It is amusing to observe that some of our brethren are alarmed over this ringing call for a gospel which is informed by knowledge of present-day conditions.

We are told in certain quarters that men who call for such presentation of the "present truth" are "attacking the plea." One is tempted to wonder what sort of a delicate and sensitive thing this "plea" is that it has to be guarded so carefully upon the approach of a modern idea. One would imagine that these brethren were in fear lest some rude hand might disfigure the "plea" beyond recognition with a touch of up-to-date-ness. Do they really mean to say that they take in the "plea" every night to protect it from the frost, or hide it as one would an endangered gate on Hallowe'en?

We can fancy the smile of humor with which one of the fathers of this reformation would have read such a lament over the effort to present matters in a light adjusted to the age. The attacking of traditional and archaic ideas and phrases was their certain daily pastime. We can imagine that the conservators of orthodoxy felt certain that every belief and opinion which was left out over night was sure to be gone before morning. The warriors of the first generation of this movement delighted in nothing so much as the task of challenging and overthrowing a time-honored and cherished opinion which was compelled to back into the shell of orthodoxy at the approach of an idea. He has studied the lives of the fathers to little purpose who has not discerned their insistence upon facing facts as they are, and not as they were at some previous time. He alone can be true either to the New Testament or to the spirit of this reformation who constantly studies to show himself approved unto God, rightly interpreting the Word of Truth.

If the plea of the Disciples for the union of the people of God in accordance with the apostolic program is endangered by the appeal for freshness of light and leading, for openmindedness and adjustment to things as they are, then it needs restatement to bring it into conformity with the spirit of the New Testament and the pioneers.

H. L. W.

#### NEW BOOKS.

**Living in the Sunshine.** By Hanna Whitall Smith. Fleming H. Revell Company, Chicago. 1906. Pp. 254. Price, \$1.00 net.

A commendable little volume for all Christian workers. True to its title it takes one into the sunshine of God's love. Each page bears the impress of a large faith and a thoroughly Christian culture. No more devotional book has come to my desk; any one of seventeen chapters, each independent of others, will carry an earnest reader into God's presence. The volume is an especially appropriate gift for the young or weak Christian.

Heyworth, III.

J. P. Givens.

"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others not because they are gentlemen, but because you are one."—St. Louis Christian Advocate.

The purer the heart the more vile will a bad deed seem.

There is always a coming light, let the day wane if it will.

## The Ministry of a Transfigured Home\*

J. H. Jowett

Is there not something apparently antiquated in the very terminology of the title of the address? Surely this gracious term "home" is rapidly becoming an obsolete word. At any rate, we are so busy limiting its significance, and eviscerating its wealthy content of privilege and duty, that it is now only the attenuated ghost of its former self. We have emphasized the dignity and prerogatives of the church; we have obtruded the interests of the denominations; we have exalted the influence of the school, but the supreme ministries of the home have languished in comparative oversight and neglect.

The religious teaching given in our Sunday schools and in our day schools is only a very maimed and enfeebled substitute for teaching given in the home. It is only because the teaching in the home is so shamefully neglected that the matter has assumed such urgency in the school; but the substitute, however efficient, leaves the primary office unfilled. I would shrink from any appearance of unduly depreciating the religious ministries of the schools. My own personal obligation would shield me from such disparagement, for mine is a debt too big for words! I think with reverence and with gratitude of the noble army of men and women who earn their daily bread in ways of exacting toil, and who on the day of rest consecrate the remnant of their strength to the service of their Lord. There is a vast multitude of such, the background of whose consciousness is ever possessed by a burning passion for souls, whose days are knit, each to each, in this sacred purpose, and who treasure every holy experience, every rare moment of spiritual communion, every new discovery "of the unsearchable riches of Christ," because it fills their hands with bounty which they can distribute again to others. Crowds of them have been the children of disadvantage, and they would be the last to claim that their equipment would satisfy the critical inquisition of the schools; but they live unto God, and as much as in them is they are ready, and the Holy Ghost streams into their receptive souls, and confers upon them the rarest of all endowments for the friends and guides of early youth. I can never in my manhood turn to the twenty-third Psalm, either in public ministry or in private devotion, without the figure of an humble carpenter appearing upon the illumined page, for he it was who first led my feet into its "green pastures," and by its "still waters," and who showed me something of the audacious fearlessness of the friends of God. And never can I turn to the fourth chapter of John without a lowly porter standing upon its threshold for on one never-to-be-forgotten day he stood with me by the well, and he spake to my astonished soul of the vitalizing properties, and of the rare medicinal qualities of its waters, "springing up unto eternal life." And when I turn to the greatest of the Old Testament prophets, I find standing among the cultured crowd of college professors, who have helped and enriched my discernment, an undaunted wayfarer from the Sunday school, whose personal enthusiasm first made me realize the heroic stature of Isaiah.

\*Address delivered before the Congregational Union of England and Wales, October 16, 1906, at Wolverhampton.

I am, therefore, in no mood to disparage the ministries of the schools, but I am in a mood to declare that all their ministries are secondary, and that if we make them primary we are disregarding the fountains. The natural and the appointed place for children to make the acquaintance of God is their own home. The most powerful and persuasive lips for declaring the awful sanctities of religion are the priestly lips of the ordained parent. I would prefer the early guidance of the illumined father or mother to the instruction of all the state teachers and official priests in Christendom! And why? Because, in the first place, there has been committed to the parents the psychological opportunity when spiritual guidance can best be given. We have fatally post-dated the season when spiritual receptiveness begins. The angel is stirring the waters of opportunity long before many of us dream. When wonder is just born, when feeble imagination begins to try her wings, when desire awakes and goes abroad in curious quest, ay, when love springs up, and shines and clings, the door is ajar for the gentle guide of souls. That early hour of delicate susceptibility, that season when the surface of life is porous to the Highest, is the opportunity of the parent, and of the parent alone. And as theirs is the opportunity, so theirs is the superlative privilege, and to them has been entrusted the sacred office of "taking occasion by the hand," and of leading the impressionable life into adoring intimacy with the Lord. For, after all, the pre-eminent and proudest prerogative of a parent is to introduce his child to the Master, and to tenderly guide him in the earliest stages of his pilgrimage to Zion. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

There are vast multitudes of utterly different parents, some soaked in sensualism, and therefore insensitive, and some the poor captives of dull materialism and therefore bereft of vision, and some living a heedless, ephemeral life, the children of vanity, and therefore devoid of ideals—and there they are, caring nothing for God or devil, for vocation or destiny, unresponsive to the sacred callings of time, or the mystic voices of eternity. Can we grapple with the problem? "Well, we can pray about it!" Yes, we can pray about it, and we must pray about it, but we must do something more. "We must gird up the loins of our minds," and address ourselves to the task. And where shall we begin? I would begin at the nearest point, with the homes and parents of our own Christian communion. I would begin the transfiguring ministry there, confident in the aggressive influence of a holy and contagious leaven.

I can not shake myself free from the conviction that a most serious religious deterioration is proceeding in our

Christian homes. I am aware that religious modes may vary, while the spiritual mood persists. I know that the absence of a particular letter is by no means final proof of the departure of a spirit. The old genius may be present in a new guise. The old essence may be enshrined in a new mould. The old spirit may have found a new body. All this I willingly grant, but when the assumption has been cheerfully made I still want to see the new mould, the new attire, the new body! Parental piety must be more than a vaguely diffusive influence, an energy interpenetrating the common life but never emerging in visible, audible, and definite expression. Parental piety must emerge from the secret place, and assert and proclaim itself in apostolic witness and ministry. It is not for some particular mode of expression that I seek, but for expression itself, and it is just in the absence of all expression that I note a perilous deterioration in the homes of the Christian church. It is not only that the high prerogative of the teacher has been discarded; with the household teacher has gone the household priest! It is not only that the home is no longer a school; it is no longer a temple. The altar is overthrown! In tens of thousands of Christian homes the apostolic duties of religion do not come within the recognized scope of parental responsibility. To provide the children with food, and raiment, and shelter; to give them schooling; to endow their hands with the means to earn a living; to impart an occasional moral maxim or a needful admonition; this to countless multitudes constitutes the entire round of recognized obligation. All distinctly religious offices are delegated; they are transmitted to the school or the state, or they are forgotten or ignored. Can we not begin a revival here, within the circle of our own communion? Can we not seek to awaken and invigorate the dormant and feeble sense of neglected ministries in the sphere of our religion? I am far less concerned to give the day-school teacher the right to teach religion than I am to rouse in the parent, who has the right, a deepened and vitalized sense of his correlative duty. And how are we going to arouse it?

I am profoundly convinced that much of the baneful evasion of the deeper aspects of parental duty and privilege may be traced to a dull and even flippant conception of the solid sacrament of marriage. Multitudes of marriages are the hasty issue of blind sentiment and unillumined impulse, and they are devoid of all deep seriousness in approach and covenant. But I would not be understood to suggest that flippancy and levity entirely account for the impoverishment of the marriage relationship, and for the evasion or avoidance of the supreme function in parental responsibility. I think it can frequently be traced to a certain reserve on the august themes of religion, a reserve which stays the lips in silence. And sometimes it can be traced to a lack of experience; the mines of Christian wealth have not been explored; no radiant discoveries have been made, and so there is little or nothing to disclose and declare to the children. And again it can be traced to a felt and oppressive incompetence; the highways are unknown; there is no

clear understanding of how to teach, and what to teach, and by what means to reach the secret mind and heart. And, my brethren, under God it belongs to our high and privileged calling to meet and supply all these necessities—to quicken the numb nerve of the parental conscience, to lead the impoverished parent-heart among "the unsearchable riches of Christ," and to teach the responsible parent how to instruct the child. And that will mean hard work! Yes, but it will be fundamental work! I am persuaded that there is nothing that would so revive the modern church as to diminish the oppressive multitude of our meetings, and to concentrate upon more radical aims and labor. We might appear to be doing very much less, while in reality we should be doing infinitely more. We do not want the entire field to be occupied by a multiplicity of little mines with only strength enough to scratch the surface; we want a limited number of deep shafts, with concentrated strength and equipment to reach the buried ore. I am amazed at the diffused triviality of many of our meetings. I do not use the word triviality in the disparaging sense of useless; I call a work trivial when strength is continually used on a minor purpose which might be serving a greater. Take our mothers' meetings, meetings which have served a very sacred purpose in bringing leisure and variety into many a monotonous life, and light and color into rounds that are otherwise wrapped in intolerable grey. They serve their minor purpose, but they might also serve a greater. I have a vision of a glorified mothers' meeting, when mothers shall meet together not only for light and cheery intercourse, and for the making of material garments, but when they shall also learn about the vestures of the soul, when they shall be taught the contents of a little child's mind and life, and when they shall discover what are the appropriate spiritual robes to clothe them. And I have a vision of a similar meeting for fathers, serious, pertinent, informative, when they, too, shall learn the details of responsibility and by what sort of ministries and constraints it can be best discharged. Half our present meetings might go for two like these, for in the long run they would make the half unnecessary!

But now you will have observed that all these suggestions are made upon the assumption that we ministers are competent to teach the parent how to instruct the child. Is the assumption justified? Do we ministers really know the child? Have we made as diligent and informing a quest into the child's mind and spirit, into his temperament and moods, into the quality and degree of his faculties and functions, into the general constitution of his secret life, as the expert physician has made of the highways and byways of his body? Are we specialists in the child-life? The professor in medical science would not lump all his teachings together in general theorizings, and address himself indiscriminately to the infant and the matured. He gives special and particular study to the child, inquiring closely into the peculiar maladies which beset it, and how they are to be escaped; he burrows into the all-vital subject of child-dietetics, and he seriously considers by what means the delicate and sensitive life may be best nourished into health and strength and beauty. Is there any such specializing in our preparation for the

analogous office of the Christian ministry? Have our studies led us to acquire a fine and serviceable knowledge of the child? It will probably be answered that such knowledge is only the heritage of the years, the fruit of practical experience.

I grant that there is some truth in the assertion. There is a light which never breaks upon the class room, and which only dawns in the fulness of the years, a lingering wisdom which slowly emerges in the strenuous and practical service of the field. There is a light which is "sown for the righteous," an illumination which is the issue of courageous ventures of faith. I grant all this, and yet I would still declare that we are no more justified in carrying our vague and general theories out into the common life, and talking in the dark, and experimenting in the dark, than are the students and professors of medical science.

I will be sufficiently indiscreet to make one or two suggestions for the enrichment of our preparatory training. I would advise that far more attention be given to the teaching of a definite psychology. It may be thought illegitimate to apply so rigid an adjective as "definite" to knowledge which is apparently so indeterminate and fluid. I would admit that the term is perhaps too strenuous and precise; but, brethren, I am profoundly convinced that we are living in a time when a great and awful dawn is whitening above horizons which have been shrouded in twilight and night, and that vast outlines of psychological truth are now appearing, whose main significance is as broadly marked as the anatomy of the body. I would have our students led into this brightening region, and I would have them become broadly familiar with the contour of the country. And more especially would I have them study the psychology of a child, that they might be acquainted with the various avenues of approach, and know where the wealth lies, and how to skilfully reach and reveal it.

And, secondly, I would counsel the teaching of a more lucid and compact moral philosophy. I know that when we have done our diligent best, the inscrutable mystery will not be far from our gates; but the fact that the mist is only a few feet away is no justification for not wiping the steam from our window panes.

And thirdly, in a word, I would advocate a more practical and usable pastoral theology, a theology in more vital and immediate touch with the necessities of spiritual hygiene and spiritual dietetics, and spiritual pathology. Brethren, given an equipment like this—a definite psychology, a lucid, moral philosophy, a reasonable and practical theology, and I am sure many of the incidents in recent revivals would never have taken place. I have witnessed scenes in children's revivals which were occasioned by sheer ignorance of the child-life, pathetic and pitiful scenes, before which I stood with feelings of shame and self-reproach. Such things, I say, should be impossible, and they can only be made impossible by an illumined understanding of the child with whom we deal. Let our ministers be more diligently trained in the diagnosis of the child, in order that they may then impart their knowledge to the parents. Let them learn how to reach and teach the little one, that they may then pass the secret to the responsible

head; not that they may convey to the parents, like cumbersome coats of mail, heavy systems of philosophy, but that the principles of religious instruction may be reasonable and informing, fruitful and sure.

### THE POWER OF JANE ADDAMS.

Jane Addams, according to William Hard in *The American Magazine*, is one of "Chicago's Five Maiden Aunts." That may be a proper description. It is certain that Miss Addams is an extraordinary person. Witness Mr. Hard's plain tale of how Miss Addams met one difficult situation:

"Shortly after the Kishineff massacre there was a large sympathetic mass-meeting in a West Side theater. Jane Addams was the last speaker on the list," says Mr. Hard. "The men who preceded her did not spare the blood-thirsty Russians. Neither did they omit a single virtue in their description of the character of the Jews. Their efforts roused the audience to yells of approval. When Miss Addams rose there was a hush. As she went on with her speech the silence deepened. She spoke of the stupid laws which had confined the Jews to a commercial life. She spoke of the commercial vices which had irritated the Russians. She spoke of the ignorance and the bestiality to which the policy of the Russian government had condemned the bulk of the population of Russia. As long as this policy continued there was no hope either for Russian or for Jew, either for persecutor or for persecuted. Race hatred and race warfare would accomplish nothing. The trouble was deeper. There must be freedom for all. The Russian and the Jew must unite to secure the only form of government under which both could live in peace and in happiness. Their common enemy was ignorance and slavery."

"All these things Miss Addams said in her usual manner, her shoulders slightly stooped, her head thrown slightly back, her hands folded in front. When she had finished her speech on Russian freedom, the people on the platform were dubious. She had spoken well. But she had expressed no detestation of the Russians. And she had conceded no superiority to the Jews. She had spoken of them just as she would have spoken of any other group of human beings. The people on the platform hesitated. But the people in the audience recognized the ring of true metal. The applause that burst from all quarters of the house was worth waiting years to hear. It rose and fell and rose again and again. It had in it that quality of reverence which can seldom be discerned in the barren clapping of hands. But before it was well under way, Miss Addams was on the street, making toward Hull House and her work."

### THE JOY OF HARVEST.

Psalms 126:6.

God bends out from the deep and says:

"I gave thee the great gift of life;

Wast thou not called in many ways?

Are not my earth and heaven at strife?

I gave thee of my seed to sow,

Bringest thou me my hundred-fold?

Can I look up with face aglow,

And answer, "Father, here is gold?"

—James Russell Lowell.

Faithfulness is the first and highest thing required of us.

## Grounds for Encouragement

W. W. Sniff

The most hopeful literature in the world is the Word of God. Every reference of the Scriptures to the reign of God upon earth is sublimely triumphant. The dominion of the Son of God is declared to be an everlasting dominion. He is to reign till he hath put all things under his feet. No weapon that is formed against his kingdom shall prosper, no opposition to his beneficent purposes shall be able to stand. The mountains and the hills shall sooner depart and be overthrown than that his loving kindness shall fail and his covenant of peace be removed. God shall set the stones of his world-wide temple in fair colors and lay the foundation in sapphires, and no master's hand shall hinder or destroy. Man's thoughts may be of limitation and defeat; God's thoughts, which are higher than man's, are of deliverance and salvation for all men. The king who sits upon the holy hill of Zion shall have the nations given to him for an inheritance and the uttermost parts of the earth for a possession. Though darkness cover the earth and gross darkness the people, yet there has been placed a light to lighten the Gentiles and a glory from the midst of Israel. The people that sit in darkness and in the region and shadow of death shall see a great light. The knowledge of the Lord is one day to cover the earth as the waters cover the sea.

The most optimistic and encouraging of all is the Great Commission. No other sixty-three words in human language have ever inspired so much confidence or given so much encouragement as those words. The command to evangelize the world is buttressed on the one side by divine authority and on the other by the promise of unfailing divine presence. "All authority hath been given unto me in heaven and on earth," is the wonderful preamble to the Lord's commission to his disciples and is the seal of God to the credentials of his militant church. "Lo, I am with you always" is the encouragement given to those who are committed to the glorious enterprise, and no task is too vast to undertake with such companionship assured. Sealed and sustained by divine authority, and pervaded and guided by the divine presence, the enterprise outlined in the Lord's last command cannot know failure. With no other ground for encouragement the disciples undertook with boldness the magnificent work entrusted to them and in the record of their labors not a discouraging note is sounded, not a backward step is taken. At any time it can be said, as Judson said after seven years of toil without a convert, "The prospects of success are as bright as the promises of God." Those who demand visible results before going forward to make Christ known to a lost world merit the rebuke of the Savior, "A wicked and adulterous generation seeketh after a sign." To one who sincerely believes that Jesus is the Christ, the Son of God, it is sufficient encouragement to know that he commands with divine authority and assures his presence to those who obey.

Though there can be no better or more satisfying encouragement to the believing heart than the Great Commission, yet the commission itself means more now than ever before. After the lapse of nineteen hundred years the authority there

asserted and the presence there promised can be tested by the events transpired and transpiring in the kingdom of God. The best commentary on the Savior's charge to his disciples is the Acts of the Apostles and the record of modern missions. A little over a century ago men who believed in the command and trusted in the promise went forth to do what the Lord said, albeit the church had been for long centuries neglecting her mission. The events of the last century interpreted in the light of the great words on the Galilean mount are most radiant, and comparing the Acts of modern missionaries with the Acts of the Apostles, we seem to be at a new beginning. It is as if the church were taking up anew the work of world-saving where the Apostles left off, with the purpose of retrieving, if possible, what was lost when the followers of the Lord abandoned the preaching of the faith once for all delivered to the saints, for the formulating of human expressions and definitions of faith. The church is hearing again above the confusing and distracting sounds of the world the command of the Lord. Shod with the preparation of the gospel of peace the church has begun again to be obedient to her commission. The faith of God's people as they have gone everywhere preaching the word has been abundantly vindicated by the signs that have everywhere followed.

The most wonderful achievements ever recorded outside the Bible are those set down in the missionary annals of the past century. More profound than any human philosophy, more interesting than fiction wrought out by the imagination in its most gifted moments, is the story of the triumphs of the missionaries of the cross in all lands of earth.

It is a ground for encouragement that there is an open door for the messenger of the gospel and for the Word of God into every country on the globe. The Lord told his people he would beat down the gates of brass and open to them a door which no man could shut. He has verified his promise. One after another of the darkened lands of the earth have in the past century been opened to Christ's ambassadors. The high walls of China, the hostile statutory edicts of Japan, the obdurate caste system and superstitious customs of India, the treacherous and bloodthirsty sword of Mohammedan lands, the fierce cannibalism of the islands of the sea, all excluding barriers of hermit nations, have yielded, or are yielding to the advancing gospel of light and love. Representatives of the kingdom of God have now entered every land and have set up the banner to lay claim for the King of Kings. Less than a hundred years ago wise and prominent men in the church believed that at least a few centuries must elapse before heathen lands would admit the Christian missionary and tolerate Christianity. Nations which less than a century ago were fast closed against the gospel are now traversed through and through by Christian workers who go where they please and preach the unsearchable riches of Christ. Missions are no longer regarded by the church as experimental. Encouraging results are everywhere manifest. What Isaac Watts sang as prophecy has been fulfilled,

"People and realms of every tongue  
Dwell on his love with sweetest song,  
And infant voices now proclaim  
Their early blessings on his Name."

Following these open doors has come the translation of the Scriptures into every known tongue. Translations have been made into many languages which a century ago had no written form. The sweet story of God's redeeming love can now be read in more than four hundred different languages and dialects. A far more motley multitude than was assembled at Jerusalem on the day of Pentecost is now hearing the gospel each in his own tongue wherein he was born. This necessary work of Bible translation is of inestimable value, and as a foundation for further and greater missionary operations. It is assurance of great progress as we look toward the future. The one thing which God declares will not fail is his Word; as it goes forth, it shall accomplish that whereto it is sent. It will not return unto him void.

There is ground for encouragement in the fact that the church is receiving and reading an excellent missionary literature, a product of the modern missionary movement. Think how it would impoverish the church to take out of it the annals of modern missions. The lives of our great missionaries are beacon lights to the world. Eternity itself will keep guard over the record of the lives of such men as Judson, Paton, Livingstone and a host of others of whom the world was not worthy. If modern missions had not made a single convert in a heathen land, the inspiration which has come to the church through the heroism of its missionaries would be worth all a century of work has cost. Those pioneers whose great work is done have worthy successors in the thousands of missionaries who have entered into their labors. The development of a splendid missionary literature, the direct outgrowth of actual achievements and victories of the gospel in heathen lands, is an important and inspiring chapter in the history of the church. Biographies of great workers, reports of missionary labors, books and magazines dealing with all phases of the subject, are being read by thousands of Christian people. The inevitable result will be increased zeal and larger activity. Courage comes to any heart that will receive the message of this literature.

Within the last few years text-books on missions have been arranged with care and scholarship and are being studied by classes in many colleges and universities, young people's societies and churches throughout Christian lands. In nine months ending last April about 125,000 mission study text-books were sold to be used by students in 400 institutions of learning and in classes formed elsewhere. Who can estimate the impetus given to the cause of missions by such a study? By this means young people will be encouraged to choose missionary work and the support given to the work by those who remain at home will be more intelligent and hearty. Mission study is to be made a part of the curriculum in Yale University. A new professorship has there been created, over a department of the theory and practice of missions. A careful and practical specialist was elected to this unique professorship. This movement on the part of this great university is a timely recognition of the

dignity and worth of modern missions and a most significant and encouraging step forward.

One of the most promising signs of the times is the enlistment of the young people of the church in active missionary interest, this interest reaching perhaps its highest manifestation in the Student Volunteer Movement. The young people rule the future. No other age since the world began has seen so many young men and young women committed and consecrated to the highest and best as our age is seeing. Choice young people are getting a view of world-wide conquest for Jesus Christ, and many are obedient to the heavenly mission. In twenty years of the Student Volunteer Movement it has sent out 3,000 young men and young women as missionaries, about one-tenth of this aggregate last year. A still larger number are preparing to go. The situation is thrilling! A crucified and risen Savior still pointing his disciples to a lost world; a splendid host of young people waiting to be sent as living witnesses for Christ; an open door into every heathen land; the church of Christendom possessed of enough means to equip and send forth a force large enough to evangelize the world in a generation; the unsaved millions waiting for the manifestation of the sons of God! Think of it! Not since the Lord gave his final command has the church had such an opportunity as at the present day. If the Holy Spirit were to be poured out upon us in a new Pentecost it would not be to impart a gift of tongues. Of that we have enough. Sometimes we are almost tempted to believe that of that we have too much. But let there be many an upper room where the church shall be found with one accord praying for the Holy Spirit to be manifested in the grace of giving.

Yet even in the growth taking place in this grace also there is reason for encouragement. Christian people are beginning to acknowledge their stewardship. Indications of this are to be seen not only in the increase of aggregate contributions, but in the spirit and method which characterize missionary activities. The dignity of the enterprise is being recognized by many Christians and a proportionate response is made. Churches, families and individuals, in rapidly increasing numbers, are supporting their own missionaries. There is a growing liberality among all followers of the Lord. While in comparison with some others we may seem to be lagging, yet we are growing. Thirty years ago the Foreign Christian Missionary Society sent out its first missionaries. This year we have had 466 workers. Thirty years ago the offering received by the Society for foreign missions was \$1,706; this year \$268,000, a truly marvelous increase. While many among us are giving nothing for this great work, and many others are giving little, yet the number who give worthily is every year larger.

Enlargement has been one of the constant watchwords of this movement of the church. The foreign missionary enterprise entered the nineteenth century with seven societies and left with three hundred. It entered with 170 missionaries and left with 12,000. It entered with an annual income of \$25,000 and left with \$15,000,000. It entered with 50,000 native Christians and left with 1,500,000. Every decade has witnessed a larger increase. Taking China as an example, in the last 13 years the number of mission-

aries has increased from 1,297 to 3,107, a gain of 1,810. The native Christians in China have increased in 13 years from 37,000 to 131,000, a gain of almost 300 per cent.

But the story cannot be told in figures. The multitudes who have come under the influence of the gospel through schools, hospitals and all forms of evangelism are unnumbered. What a century of modern missions has accomplished is one of the wonders of the ages. The mightiest victories of the apostles are being equaled, if not surpassed, in our day. From all parts of the heathen world the church at home receives cheering news.

"Each breeze that sweeps the ocean  
Brings tidings from afar,  
Of forces in commotion,  
Engaged in Zion's war."

Nor is the issue uncertain. The gospel is proving itself to be the power of God unto salvation. Men of every clime and color are being drawn to him who was and is now being lifted up.

At our own mission stations there are worthy and heroic workers, and the result God is bringing about through them bring joy and courage to the heart of every one who looks and prays for the triumph of the kingdom. Mingled with the ocean's roar there came to our ears the glad songs of salvation sung by tongues which have newly learned the precious Name. The greater work which Jesus told his disciples they should do are now being done. The dayspring from on high is visiting the heathen world. Light from the rising sun is touching every dark land, and no hand can bar the gates of the morning.

"Tis coming up the steeps of time,  
And this old world is growing brighter;

We may not see the day sublime,

But high hopes make the heart throb lighter,

'Tis coming, yes, 'tis coming."  
Rushville, Ind.

(Address delivered at the National Convention in Buffalo, October, 1906.)

#### DR. HARLAN RESIGNS.

M. E. Harlan has resigned his pastorate at the Sterling Place church, Brooklyn. It is with sincere regret that we lose him from our circle of pastors, and from the splendid work he was doing. For two years his health has been impaired, but he never lessened his efforts for our cause in this great city. The crash finally came and he was compelled to relinquish his work. He is now in the hospital in Washington, D. C. Mrs. Harlan is with friends at 1937 Bittmore street. Bro. Harlan is having the best medical care and attention known to the medical world and we are hoping for his recovery. When he became too ill for his work the church voted him a year's leave of absence, but for the sake of the church he thought best not to accept it. October 28th closed his seventh year of service in the Sterling Place church. His breadth of culture, his large heartedness, his loyalty to the truth is recognized throughout the entire brotherhood and made for him a large place in the life of Brooklyn. He has hosts of friends outside the church. While he devoted himself with tireless energy to his own church, he was vitally interested in the larger work of the brotherhood. He is a life director in the F. C. M. S. and a life member in the A. C. M. S. For sev-

eral years he has been chairman of the evangelistic board of the Disciples' Union in greater New York, where he has done splendid work. The Disciples of New York feel his loss and trust that a worthy successor may be found who will sustain the high standard he has set in the Sterling Place church.

J. P. Lichtenberger.

New York, Nov. 7, 1906.

#### TO HOOSIERS.

"Some Suggestions to Hoosiers" in the last issue of the Christian Century are pertinent. (1) A convention of the allied interests of the brotherhood in the state will increase our self-respect and efficiency. Whether the program of those interests be interwoven or consecutive the wisdom of the boards controlling each could determine—but to get them all together on the ground of old Bethany would give everybody concerned a needed uplift and renewed confidence. The district conventions should soon be dispensed with before the prospect of one annual convention really "worth while." District meetings for several years have been little more than caricatures of a convention. (2) Butler College has needs fundamental in the welfare of each of the interests mentioned—therefore they might well unitedly boom Butler. The crowning weakness of our religious movement is in the inalienable right it guarantees to every one and thing to self-booming, irrespective of the needs of others. The suggestion of a unified pull in Hoosierdom in behalf of Butler and Bethany ought appeal to us as good and practicable. The influences of both are felt far beyond state confines and help will come from without as well as within the state. A Bible conference such as suggested with A. B. Philpott in charge could easily be made the equal of any the country may see each season. We Hoosiers are in the pivotal position geographically, and the call for a pivotal push for the interests mentioned ought to be re-echoed with emphasis until answered from every quarter. The call has hit the "banks of the Wabash" and here is the answering echo. Aye! count on us.

Wabash, Ind.

E. F. Dougherty.

A prominent banker of Missouri, John McCoy, died a year or so ago. He left a very remarkable record—that of having been superintendent of a Presbyterian Sunday school for fifty-six years. His rule was to "forget himself and keep in touch with young people," and it worked out ideally. The first part of it, it may be remarked, is equally useful for scholar as well as superintendent, and has no limitation to youth or age.

Refinement of sentiment and feeling is well, but some one suggests that the refining process may be carried to the point of sterilization. When feeling and sentiment have been analyzed and distilled to such an exquisite degree that there is neither spontaneity nor life left in them they may indeed be pure, but for all human purposes they are valueless.

It was a shrewd observer who once remarked, "Be pleasant until 10 o'clock in the morning; the rest of the day will take care of itself." It is the daily start that sets the pace for the rest of the day. A shining morning face is half the battle.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

A. F. Stahl, pastor of the Third church Akron, Ohio, will hold a meeting with the church at New Alexander, beginning Nov. 19.

The church at Sebring, Ohio, is preparing for a meeting with E. E. Violett, evangelist, beginning the latter part of the month.

The Sunday school at Alliance, Ohio, is growing rapidly under the leadership of Fred A. Nichols, pastor. The school is in a contest with the Mansfield school. Alliance seems to be in the lead with an attendance Nov. 4 of 572, and an offering of \$81.12.

The Bible schools at McConnellsville and Barnesville, Ohio, are in a contest. The church at McConnellsville made an offering of \$40 on Ohio Day for Ohio Missions, the largest offering it has given for any missionary work. The church appreciates what Ohio missions has done for it.

C. M. Arthur of New Straitsville, O., just held a three weeks' meeting at New Lexington. There were 18 additions and a church organized with 42 members. Brother Arthur will preach for the church occasionally.

The Miles Avenue church, Cleveland, has called Miss Edith Wright of Indiana, to be its pastoral helper. T. Alfred Fleming, the pastor, is assisting the church at Crawfordsville, Ind., in a meeting.

Bruce Brown holds a meeting with the church at Lexington, Ohio, beginning the latter part of November.

The Youngstown, Ohio, Central church is in meeting with Wilson and Lint.

C. T. Fredenburg, pastor of the C. E. Ohio Mission, holds his Sunday evening service at a school house east of town, where he has good audiences and many workers are found for the work at Clyde.

Last week the Foreign Society received an annuity gift of \$800 from a friend in Ohio. The Foreign Society is the pioneer in the matter of annuities. It has published a new and attractive booklet explaining the plan fully which will be sent free of charge, upon application.

The office of the Foreign Society is in mourning over the death of G. L. Wharton at Jubbulpore, India. Such a sad event was wholly unexpected. His wife and children are at Hiram, Ohio, where the children are attending school. The people of Hiram are greatly distressed over this sad news. He was the first missionary sent out by the Foreign Society to a heathen field. He went out in 1882. He was the pioneer of our work in India. He will be sadly missed.

John E. Pounds of Cleveland, Ohio, has accepted a call to the pastorate of the church at Hiram, Ohio.

The church in Geneva, Ohio, will soon be in line with the congregations engaged in evangelistic meetings.

A very successful rally was held recently by the church in Painesville, Ohio. They had a splendid offering for state missions.

William E. Adams is leading the church in Perry, Ohio, in prosperous labors during the fall months. Their excellent offering for state missions was taken last Sunday. This church has recently reorganized its financial system, putting it upon a better basis.

The corner stone of a new West Side

Christian church in Warren, Ohio, was laid Sunday afternoon, October 21st. It was a day long anticipated by the Disciples of Christ of that city. The enterprise of a new church in the West Side of the city has been discussed for six years. The matter now comes to realization under the leadership of the pastor of the Central church, J. E. Lynn, who has the splendid record of a new church building in each place where he formerly preached. The new congregation will not be organized until the building is completed.

A young people's meeting for the members of the church and Sunday school and their friends was held in the Independence Boulevard church of Kansas City, November 2. This was a successful rally feature of the great revival meeting which is now in progress with this church under the leadership of Small and St. John as evangelists.

McO Atkinson of Marion, Ind., has accepted a call to the ministry of the First Church of Covington, Ky., where George A. Miller has been for many years so eminently successful as the pastor.

In the early part of the present year a very successful meeting was held in Brazil, Ind., where E. L. Day is the progressive pastor.

Another revival campaign is on at present under the leadership of Evangelists Norheutt and Houston, with prospects of a repetition of former success.

With the assistance of the Church Extension Board, the congregation at Golden, Colo., is proceeding with the erection of an attractive church building.

T. T. Thompson has recently moved from Denver to Elyria, Colo., where he has begun his duties as pastor of the church. The minister and people are laboring together enthusiastically.

J. O. Shelburne reports that the situation in northwestern Ohio is encouraging. While there are a number of pastorless churches, still things are brighter along this line. The construction of new church buildings which are in keeping with the cause, has enlisted the interest of all the brethren. Bowling Green has a new \$25,000 building under roof which will be one of the most modern in its appointments in Ohio. Clyde Darsie is the accomplished minister in this city. The news comes that the congregation at Paulding also is at work on a new building. J. P. Myers has the direction of the work in this place. At Fayette, Ohio, Bro. Elwinger has just dedicated an addition to the church house, making their building modern in plan.

Wausean, Ohio, where C. R. Oakley ministers, has the plan for a new building, and in the early spring a fine church will be erected.

The South church of Toledo has bought and paid for an excellent lot where they are to have a building ready before the Pittsburg centennial.

The Norwood Avenue church, Toledo, Ohio, secured Bro. Finch of Kansas as their preacher. He was with the church November 4 for the first time and received a hearty welcome from the brethren of the city.

The East Side church, Toledo, O., where W. D. Van Voorhis gave excellent service, will soon secure his successor. This will fill up the broken ranks of that city.

Grant Spear has decided to remain at Hicksville, O., his church refusing to let him go. He has accomplished a great work at that place.

Bro. Hendershot is having splendid success at Delta, O. He is a pushing young man who makes things go. A recent meeting greatly helped the church.

J. O. Shelburne, after much prayerful consideration of the subject has decided to give up his work in the Central church of Toledo, O., to become an evangelist. So pleasant has been his situation in this northwestern Ohio city, that he turns from his labors there with much regret. The responsibilities which were thrust upon him in his labors give some indication of the esteem of his own brethren and other ministers of that city. He was president of the Pastoral Union of the city, and also chairman of the Union Shop meeting committee. Bro. Shelburne will have the assistance of Robert Knight, one of our ablest singing evangelists. These men will have Toledo, O., as their permanent address. Their first meeting will begin January 1, at Salem, Ohio.

The Central church at Warren, O., entered last Sunday upon a ten weeks' campaign of preparation for the decision meetings to be held in January, when the pastor, J. E. Lynn, is to be assisted by A. W. Taylor of Eureka, Ill., and Ida Mae Hanna. Unique workers' cards, calling upon the members for promises of definite lines of service, are being effectively used. On the same day an offering of \$250 for Ohio missions was made.

Isaac Elder, the minister of the church in Hamburg, Ia., is planning for a series of meetings in the country about his city. His church has taken the motto, "Membership more than doubled before April 1st" and it is so enthusiastically entering into the campaign that in all departments the work is growing, especially in the Sunday school.

Frank C. Houston is with H. A. Northcutt in a splendid meeting at Brazil, Ind., where E. L. Day is pastor. The meeting is unusually successful with fine prospect for surpassing of former meeting of this year. Bro. Houston has an open date for December.

The church in Roanoke, Ill., has the service of Gilbert W. Zink as minister. He is a student in Eureka College. There have been two recent additions and his church gave \$10 for state missions. Another Eureka student, J. W. Street, raised \$50 at the Mackinaw church.

Lewis R. Hotaling has been re-engaged as minister in Catlin, Ill., for a period of two years. The work of this congregation is in a very satisfactory condition.

John Williams resigned at Collingwood, Ont., October 14. A successor has not yet been secured. A good minister is wanted at once for this church. Salary \$800. Address Mrs. James Beecroft.

The church in Tampico, Ill., has secured the services of Guy L. Zerby of Concord as minister. He is one of the youngest ministers of the state. This congregation has a remarkable record during the past year when, in spite of the fact that there was no regular minister, it grew in membership from 35 to 75. There is a bright future for this church.

S. W. Elam, a student in Canton, Mo., closed his work at Fandon, Ill., and West

point, Ill. During the year at the former place there were 45 additions, at the latter 15. These are both good churches in which the work is prospering. C. F. Pearce has been secured as pastor for the present year in West Point.

P. H. Welshimer and his great church in Canton, O., are making careful preparations for a revival campaign during February. Frank C. Houston of Indianapolis, Ind., will assist in these services as gospel singer. J. W. Reynolds, formerly minister in Saunemin, Ill., has accepted a call to the ministry of the First church, Clinton, Ill. This is the strong congregation of which E. A. Gilliland was formerly pastor for nine years. Bro. Reynolds and wife were given a farewell reception by the church in Saunemin which was a most delightful occasion in which a very large number of members and friends of the church participated. There is a most excellent outlook for the future of the church in Clinton.

John T. Brown has given good service during the time that he has spent in Australia. There have been large numbers of additions in his meetings and in his temporary pastorate in Sydney. He is now continuing his journey with the intention of visiting our most important mission states in Oriental countries. Beginning September 1 of next year he will do general evangelistic work in this country.

R. E. Stevens of Greenwich, O., will soon lead the forces of the church in Toronto Junction, Ont., in a revival meeting. A. N. Simpson is the minister of this church.

A pastor is wanted by the church in Bridgeberg, Ont.

John W. Marshall is conducting a fine meeting for the church in Pueblo, Colo., of which J. R. Shoptaugh is pastor.

O. F. Jordan of the First church in Rockford, Ill., is in a union meeting in the North End, a suburb of Rockford, with excellent audiences and splendid interest.

Dr. H. O. Breeden, who will close his work as pastor of the Central church, Des Moines, Ia., on January 1, will hold a Bible institute and church rally in the Lenox Avenue Union church, New York City, beginning January 3 and closing January 13. J. P. Lichtenberger, the pastor of the Lenox Avenue church, will be absent from his pulpit February 7 to April 18 of next year. During his absence the pulpit will be occupied by S. G. Neff, who has been secured as assistant pastor for this New York congregation. This great church will enjoy a financial rally and church social on Monday evening, December 3. This is one congregation whose members will bring a remarkable attendance to a financial rally.

The Men's Bible Club of the Jefferson Street church in Buffalo, N. Y., held a rally on November 5 which was a most interesting and successful occasion. B. S. Ferrall leads in the activities of this congregation.

Frank L. Davis closed a ministry of over two and one-half years on November 11 with the church in Carterville, Ill. This was a weak congregation when he began his ministry having but part time preaching, but during this time \$4,705.36 has been raised for all purposes of which \$551.75 was for missions. Bro. Davis made over 2,000 pastoral visits and received 153 persons to the membership of the church. He delivered over 300 sermons and 30 special addresses and held four revival meetings. The organized ac-

tivities of the church were greatly increased and he retires from the pastorate of this congregation leaving the work in excellent condition. He is now in a meeting in Franklin, Ill., and at the close of the meeting will be open to calls for his services elsewhere.

A Bible study class and mission study class are features of the work of the congregation in Wabash, Ind., over whose interests E. F. Daugherty presides. Bro. Daugherty manifests a keen interest in the athletic events of his city and next Sunday evening he will preach a special sermon on "Sampson—A Study of Life Physical," when the football teams of his city will be in attendance at his services.

Roy Stauffer began the second year of his ministry for the church at Rock Falls, Ill., November 4. During the first year 51 were added to the church, a gain of over 50 per cent in membership. Four hundred dollars was paid on the indebtedness of the congregation and the year closed with money in the treasury. The Sunday school has grown from 60 to over 150. The church building is undergoing repairs and other preparations are being made for a great meeting in January when H. H. Peters of Dixon, Ill., will assist the pastor. It is the hope of this new congregation to be self-supporting at the end of the present year. Bro. Stauffer began his work with the church while in attendance at Eureka. Recently he has been married and is now happily located in Rock Falls.

John M. Asbell is giving excellent service as minister of the Shirley, Ill., church. There are a number of other excellent young men in Eureka College who should be kept busy by churches within reach of Eureka. A letter to President Hieronymus will bring pastorless churches into communication with these worthy young men.

Will F. Shaw of Chicago spent a vacation recently in a meeting at Bushton, Ill. On his way to Bushton Bro. Shaw visited Mattoon, Ill., where D. N. Wetzel has his work well in hand. We are glad to learn that Mrs. Wetzel is recovering, though slowly, from a severe attack of typhoid fever. Bro. Shaw also visited the place of his former pastorate, Charleston, Ill., where a great rally was held on Thursday evening of last week. Andrew Hunter of Paris was the speaker. The church is now in a meeting with Davis and Wilson as evangelists. This great church and its fine Sunday school, under the superintendency of Clifford Wiley, offers the opportunity for a remarkable meeting. The Bushton church, where Bro. Shaw held his successful meeting, is planning for a new building.

The church house in El Dara, Ill., has been repaired and redecorated at a cost of \$300. This is a part of the preparations for a splendid revival meeting beginning November 12 with W. E. Spicer of Pittsfield, Ill., as evangelist. J. D. Williams is the energetic minister.

H. J. Kennedy closed his ministry of three years with the Jewell City, Kan., congregation in the dedication of a new building costing \$1,000. He has accepted a call to the pastorate of the church in Lebanon, Kan.

H. J. Otto, who preached in Princeton, Ind., has the assistance of O. D. Maple in a meeting which is drawing large audiences and arousing unusual interest.

Cecil J. Armstrong has resigned as minister of the First church in Win-

chester, Ky. He will close his work November 30. During five years he has done most excellent service in this city, bringing the church into a position of prominence in the brotherhood by reason of its intense missionary zeal. Plans for his future work are not yet definitely decided.

Frank Roby of Drake University and Lawrence Wright, the evangelist, are in a meeting at Richland, Ia., with splendid interest. Their next meeting will be in Kentucky. They have a few open dates in regard to which they may be addressed at Richland.

The church at Davenport, Ia., has declined to accept the resignation of A. Martin and he will remain with the church. Plans are being made for labors by this congregation and able pastor.

Last Sunday evening W. T. Hilton, who has had a remarkably successful ministry in Atchison, Kan., is beginning a series of sermons on the Book of Acts. These sermons will continue through most of the winter covering a wide range of subjects.

On Friday evening of last week the annual meeting of the Central church, Peoria, Ill., was held. The annual supper was a feature of the occasion. The annual reports gave evidence of the splendid activities and success of this congregation under the leadership of Harry F. Burns, the pastor.

Tuesday evening Bible classes form one feature of the work of the First church in Youngstown, O., for which John R. Ewers is preaching. Last Sunday evening special services were devoted to the discussion of the church, the newspaper and reform. Editors of the daily papers in Youngstown had part on the program.

#### IT'S THE FOOD.

#### The True Way to Correct Nervous Troubles.

Nervous troubles are more often caused by improper food and indigestion than most people imagine. Even doctors sometimes overlook this fact. A man says:

"Until two years ago waffles and butter with meat and gravy were the main features of my breakfast. Finally dyspepsia came on and I found myself in a bad condition, worse in the morning than any other time. I would have a full, sick feeling in my stomach, with pains in my heart, sides and head.

"At times I would have no appetite for days, then I would feel ravenous, never satisfied when I did eat and so nervous I felt like shrieking at the top of my voice. I lost flesh badly and hardly knew which way to turn until one day I bought a box of Grape-Nuts food to see if I could eat that. I tried it without telling the doctor, and liked it fine; made me feel as if I had something to eat that was satisfying and still I didn't have that heaviness that I had felt after eating other food.

"I hadn't drank any coffee then in five weeks. I kept on with Grape-Nuts and in a month and a half I had gained 15 pounds, could eat almost anything I wanted, didn't feel badly after eating, and my nervousness was all gone. It's a pleasure to be well again."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. There's a reason.



# AT THE CHURCH.



## SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

WORLD'S TEMPERANCE SUNDAY.

Sunday School Lesson for Sunday, November 25.

Washington Irving said of intemperance, "It is a depopulating pestilence that walketh at noonday, the carnage of cruel and devastating war." The noted John B. Cough gives a graphic picture which he calls "The Price of a Drink." It is as follows: "Give me a drink! I will give you my hard-earned wages for it! I will pay for it! I will give you more than that! I married a wife; I took her from her girlhood home, and promised to love, cherish and protect her. Ah, I have driven her out to work for me, and I have stolen her wages and I have brought them to give to you. Give me a drink and I will give them to you. I have snatched the bit of bread from the lips of my starving child. I will give you that if you will give me a drink. More yet will I give. I will give my hopes of heaven—body and soul. I will barter jewels worth all the kingdoms of this world—for what will a man give in exchange for his soul?—for a dram. Give it me."

Dr. E. Darwin declares that diseases from drinking spirituous liquors are liable to become hereditary even to the third and fourth generation. The scriptures are very plain on this subject and we can not too frequently call attention thereto. They are filled with infallible assertiveness of heredity. (Judges 13:17-14.) The fathers eat sour grapes and the children's teeth are set on edge. The fathers drink fermented grapes and the children become brawling imbeciles or worthless to the body politic. The parents tarry long in intemperance and the children are cursed with natures as sensitive as the strings of the siren's harp. Intemperance makes a man a stranger to himself and an enigma to his friends—if he has any. It flattens the purse and destroys self-respect. It makes hovels of homes and fiends of good men. It is a living death, worse than leprosy, worse than cancer. It is a servitude that is galling. It breaks more hearts, wrecks more homes, ruins more lives, destroys more holy ambitions, than any factor with which we have to deal. "It is raging," saith the Bible, and "whosoever is deceived thereby is not wise." Animals may be thus deceived once, but never again. The horse that receives injury at a certain place is certain not to go there again. But with men it is different. With wide open eyes they go into the same paths their fathers have trod and suffer the self-same things.

The lesson should be applied to other forms of intemperance. Men and women eat too much, talk too much, and wine too much. A well ordered life is a power. He that ruleth his own life is greater than he that taketh a city. Why not conquer self? Great will be the victory and eternal our reward.

## THE PRAYER MEETING

By SILAS JONES

WHAT SHALL I RENDER UNTO THE LORD?

Topic, Nov. 28. Ps. 116:12-19; 1 Thess. 3:6-13.

He who eats and drinks, but blesses not the Lord, is even as he who stealeth. —Talmud.

The scriptures selected for this lesson give two causes for the offering of glad praises unto God: personal benefits to the worshiper and the steadfast adherence of others to the principles of the gospel. The man of extended vision and catholic sympathies will never find the two far apart. He may separate them for the sake of clear thinking, in action he will treat them as one. He lives to give as well as to receive. He receives that he may give and he gives that he may receive. The benefits which come to others he looks upon as his own, for his desire is for the welfare and happiness of every man. The going forth of the heart in words of praise to God the gracious giver, is hindered by the desires to possess more than others and the envy which is aroused by the success of others. If each of us were making the best use of the gifts he is constantly receiving and were ready to rejoice in his brother's wise use of the Lord's bounty, the house of the Lord would be filled with the voice of thanksgiving.

Great afflictions and deliverance from them give keenness to the sense of dependence on God. Affliction and danger reveal to men their weakness and the abundance of the divine compassion. The psalmist knew that God was his friend when God brought him out of his trouble and sorrow. How long did he remember the mercy of God? Did he see something divine in the simple joys of life? If he was like the man of to-day he had to be on his guard lest he should come to think of God as appearing only in extraordinary events and of accepting the common, daily blessings as the fruits of his own labor, and in no way owing to the favor of God. This disposition, if allowed to dominate the life, shows moral weakness. He who cannot see God in plain duty and simple joys does not know him.

How shall we show gratitude? If we have it we ought to make it known. First, let us declare it in the meetings of the church for prayer and praise. The church is worthy to receive the power that a service of genuine thanksgiving can give it. The psalmist paid his vows to Jehovah in the sight of all the people. Jehovah had done great things for him and he wanted men to know it. It is not necessary to suppose that he was ostentatious in his thanksgiving. He had his mind on the goodness of God and the need of men to know of that goodness. Those who follow his example will not have brought against them the charge of worshipping God for the purpose of winning the approval of man. If we make the church glad and add to its pow-

ers we bless the community the church touches. Then it is our privilege to carry gladness to individuals. After we have spoken and voted for justice to all and have helped to provide for the needy, there remains the duty of making others share in our good cheer. We can with profit study how to tell the story of a life that recognizes the daily mercy of God and rejoices in it. With respect to gladness, we are often like some scholars with respect to their learning, they know how to get it, but they do not know how to make it effective. Great is he who can take away the doubt and gloom of a heart and fill it with faith and the joy of the Lord. And what shall be said of him who cannot do this service? Is he not a failure?

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

WHITMAN AND MISSIONS ON THE FRONTIER.

Topic, Nov. 25: Hab. 2:1-4.

From the article in the Sunday School Times, by Robert E. Speer, I quote the following concerning the man who is credited with saving Oregon to the United States:

Marcus Whitman was born in Rushville, New York, September 4, 1802, of devout and earnest New England parents. His father died when he was eight years old. The lad at once had to bear his share of the family burdens. But softness, and not hardship, is the bad influence for a boy. "The early exercise of Whitman's physical and mental powers resulted not only in a strong and well-developed body, but in what proved to be of the utmost importance in his subsequent life—great self-reliance, independence, determination, and a vigorous purpose to accomplish something worthy. He was fond of adventure and exploration even in his boyhood."

He was converted at the age of nineteen, and joined the Congregational church at the age of twenty-two, but afterwards he became an elder in the Presbyterian church at Wheeler, New York, and kept his membership there until he went to Oregon. He gave up his plan to enter the ministry on account of physical weakness, and studied medicine.

In 1834, however, he was sent out on his great errand to the far northwest. The Methodists had already sent out missionaries to Oregon, and they were quickly followed by the Rev. Samuel Parker and Marcus Whitman, M. D., who went out representing the American Board of Commissioners of Foreign Missions. They went to St. Louis, and then over the Rocky Mountains to the Green River, where they conferred with the Indian chiefs. Then Parker went on west, and Whitman returned for reinforcements.

In 1836, he and Miss Narcissa Prentice were married, and, with the Rev. H. H. Spalding and his wife and Mrs. E. H. Gray, set out for Oregon. They went to Fort Leavenworth, thence to Council Bluffs, and across the plains to Fort

Laramie on the Platte River. There they went with the first wagons ever taken through to the Columbia River on September 1, visited Fort Walla Walla, and twenty-five miles from the fort the Whitmans founded their home at Waillatpu, meaning "the place of rye grass."

In 1842-43, Whitman made his famous journey east. In spite of all contradictory testimony, the writer believes that he did go east to help to save Oregon to the United States when it was likely to be absorbed as British territory by the Hudson Bay Company. He urged upon the government at Washington the importance of the great northwest, and he then guided a large party of eight hundred immigrants over the mountains to take possession of the land. This saved Oregon, but hostile influence had aroused the antagonism of the Indians; and on November 29, 1849, in a great massacre, fourteen of the seventy-two persons at Dr. Whitman's station were killed. Dr. Whitman, first to see the glory of this great land and to save it to the United States, was first to die, but the aim of his missionary life had been attained.

"Never solemn, never morose," says one who, as a girl, saw Whitman in her own home, "he was always jovial and big hearted. This was very hard for me to understand, for from the friends at home I had heard only of the hardships and privations of the life he had lived. They held prayer-meetings in the evenings, and on each morning of his stay with us he led in family worship."

#### DEATH OF D. O. SMART.

Last week telegraphic reports brought the sad news of the sudden death of D. O. Smart of Kansas City, Mo. He had been for years a pillar in the Independence Avenue church of that city and was well known throughout the brotherhood as the president of the Board of Church Extension. The following account of the circumstances of his death will be of interest to those who have loved to honor him for his nobility of character and earnest devotion to the interests of the Disciples:

#### CARRIED AWAY IN THE READING OF A HYMN.

The meeting at the Independence Avenue Church, Kansas City, Mo., which has been in progress now nearly three weeks, came to its highest spiritual power last evening when ten persons came forward to unite with the church—six by letter and four to make the confession—when an incident, sad and sacred took place which will never be forgotten by the fifteen hundred persons present. Brother Combs, the assistant minister, Miss Pearl Denham and myself usually are in the corridors of the church half an hour before the service begins, and last night was no exception. The people were in an unusually happy and spiritual mood, filled with the spirit of expectancy that we were going to have a great meeting, so much so that Brother Combs remarked: "Brother Small, I feel we are going to have a number of additions to-night." The service began at 7:45, with rousing songs led by LeRoy St. John and sung heartily by the congregation. Song after song led the audience into a spirit of praise and prayer and blessed fellowship. The writer then stepped to the front and led in prayer, fixing the thought on the rich provision of God in Christ for all men. Another song, and Brother Combs read the story of the jail-

er's conversion with wonderful effect. While the minister was reading Brother St. John whispered to the writer, "Let the audience stand and sing one verse of 'In the Sweet Bye and Bye.'" I announced the verse, but remarked that it made me think of the comrades that are now over there, and how blessed the rest for the weary workers after a while.

The writer went on to speak of heaven and remarked that if we like the country, why heaven would be a paradise and every desire in that direction would be gratified. If we loved the city, why heaven was the city with lights and commotion and companionship. Heaven in a word, was all that was good and delightful; but far beyond golden streets in a city, far beyond harps and crowns and white robes, is the companionship of loved ones who developed the Christ-like life here through "faith, hope and love."

We will take all these with us. The essence of faith is not in the absence of the person trusted, but in the emotion of trust which goes out to the person present or absent. Hope will endure. Wherever there is progress, it seems to me, there must be hope. Hope will move before us through all the long avenues of an endless progress, and will ever and anon come back to tell us of the unseen and unborn glories that lie beyond the sunset, and to woo us further in the Paradise of God.

Love will abide. There is no debate about that. It too, like faith and hope, to which it is eternally wedded will last. Then we will know each other there. We shall sit down with Abraham and Isaac in the Kingdom of God.

We shall surely know ourselves there and knowing ourselves we will be able to make ourselves known to each other. If I take my personality with me and know that I am the same person there as here, I can make myself known to those I knew and loved here.

Then the writer talked about enduring as good soldiers here and serving God faithfully while we live. Then we sang the song, "Just as I Am." Seven persons responded, and another exhortation on "Life's Greatest Question," with several illustrations for the young people present, with candles and chemicals, brought three others to the front.

While we were singing the invitation Brother Smart waved his hand for me to come over to where he was standing in the midst of his class. He said, "Brother Small, I have found a beautiful song in this book which ought to be a prayer for all the teachers and officers in the school to repeat together so that we may do all we can in this service to save some mother's boy—some mother's daughter; will you give us a few moments at the close of this song?" I answered in the affirmative. Going to the front again, I remarked that I did not think the superintendent and officers of the school had had an opportunity in this service to do all they wished to do, and on this Brother Smart rose to his feet and made, in substance, the little talk he had made to me. His voice was tender, but strong, and all could see he was full of subdued emotion and earnestness. "Let me read the song, and then I will ask all the teachers to read it as a prayer with me." He began: "My Scholars all for Jesus—" He only read this far when he sat down heavily on the seat. He grew pale and seemed to be at a loss for breath. I called on Dr. Forrest-

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er to attend him, but before he could reach him the brave man had fallen in the strong arms of I. W. Gill of Wichita, Kansas, who was in the audience and sitting near Brother Smart. And as he fell, Brother Gill said afterward that he could hear him say, "It's over." It was (Continued on page 1034.)

#### "GOOD STUFF."

#### A Confirmed Coffee Drinker Takes to Postum.

A housewife was recently surprised when cook served Postum instead of coffee. She says:

"For the last five or six years I have been troubled with nervousness, indigestion and heart trouble. I couldn't get any benefit from the doctor's medicine, so finally he ordered me to stop drinking coffee, which I did.

"I drank hot water while taking the doctor's medicine, with some improvement, then went back to coffee with the same old trouble as before.

"A new servant girl told me about Postum—said her folks used it and liked it in place of coffee. We got a package but I told her I did not believe my husband would like it, as he was a great coffee drinker.

"To my surprise he called for a third cup, said it was 'good stuff,' and wanted to know what it was. We have used Postum ever since and both feel better than we have in years.

"My husband used to have bad spells with his stomach and would be sick three or four days, during which time he could not eat or drink anything. But since he gave up coffee and took to Postum, he has had no more trouble, and we now fully believe it was all caused by coffee.

"I have not had any return of my former troubles since drinking Postum, and feel better and can do more work than in the last ten years. We tell every one about it—some say they tried it and did not like it. I tell them it makes all the difference as to how it's made. It should be made according to directions—then it is delicious."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

## FROM THE FIELD

### TELEGRAMS

Indianapolis, Ind., Nov. 11.—Scoville, Smith and Kendall are with the Third church with C. B. Newman. The armory where the meetings are held is always filled and overflow meetings are held in the church across the street. Sixty added to-day. 226 to date.

P. M. Kendall.

St. Louis, Mo., Nov. 12.—Eight churches in simultaneous meeting. Additions yesterday 86. Total 254.

G. E. Ireland.

Kansas City, Mo., Nov. 12.—Small and St. John meeting continues with great power. Sixty-five came forward to-day. Over 200 in 19 days. We are pushing the battle to the gates.

George Hamilton Combs.

Lorain, O., Nov. 12.—Violett and Clarkson here in great meeting. Nineteen yesterday. Fifty-five to date. Continue. Hostetter minister.

W. G. Bliss.

Kansas City, Mo., Nov. 9.—D. O. Smart died of apoplexy in church to-night, after exhorting Sunday school teachers to save young people. Writing you about the tragical but glorious death. James Small.

### CHICAGO

There were two additions at the West End church last Sunday, where City Evangelist S. T. Martin has charge of the church work.

Six additions are reported as a result of the regular services of the Garfield Boulevard Christian church last Sunday night. Four of them were by confession. A. W. Fortune is earnestly leading in the work of this church.

At the Sheffield Avenue church last Sunday there were seven additions to the membership of the church. Will F. Shaw is preaching for this congregation.

Prof. Frank V. Irish will address the next ministers' meeting at 10:30 a. m., Monday, Nov. 19, on the subject, "A Layman's View of the Church and the Pulpit."

### ILLINOIS

Bushon—Will F. Shaw, pastor of the Sheffield Avenue church, Chicago, Ill., spent a short vacation in a meeting assisting the pastor, W. E. Anderson. There were 12 additions. The meeting closed with intense interest and a spirit which gives good prospect of other ad-

### Board of Ministerial Relief of the Church of Christ

Aid in support of worthy, needy, disabled ministers of the Christian Church and their widows.

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120 E. Market St., Indianapolis, Indiana.

ditions to follow. There have been more than 100 additions in this field during the past year of the ministry of Bro. Anderson.

Decatur—J. L. Thompson, pastor of the Christian Temple congregation had seven additions November 4, making a total of 104 for the year. The prospect for most successful work during the coming year is the brightest.

Eureka—Three heads of families united with the Mt. Olivet church November 4, of which Lewis P. Fisher is minister. The church is undergoing repairs and improvements which will add much to the convenience and attractiveness of the house.

Nebo—J. D. Williams of El Dara, Ill., recently held a two weeks' meeting with this church in which there were 10 additions, 9 of them by confession. G. W. Pearson is the energetic minister who directs the activities of this church.

Streator—A special meeting in this church closed November 5. The preaching was done by the pastor, Charles D. Hougham. Mrs. J. E. Powell of Bloomington, Ill., was with the church during the greater part of the meeting, giving excellent service as gospel singer. There were 25 additions, all but three grown people. There were 18 by confession. Considering all the conditions of the field, the church and pastor have every reason to feel that this has been a great victory. Encouraged by this meeting, preparations are going on for another to be held beginning January 6. S. S. Lappin of Stanford, Ill., and Charles E. McVay of Benkelman, Neb., will then direct the forces.

Waynesville—J. E. Barnett, as evangelist, with the assistance of Miss Manie Bowls as gospel singer, is in a meeting with this church with growing interest. During the first five days there have been six additions. The meeting continues.

### INDIANA

Driftwood—Addison W. Crabb ended a 10 days' meeting on November 4 in which there were 19 additions to the membership of the congregation. All the accessions were by confession with one exception. The work is in prosperous condition.

### IOWA

Hamburg—Evangelists Harris and Lintt are leading the forces of this congregation in great revival services. On November 7 there had been 49 additions with prospects that the meeting would prove to be one of the greatest ever held in that part of the state. This church prospers under the ministry of Isaac Elder.

### KANSAS

Osawatomie—Sherman Hill, as evangelist, assisted by Levi S. Rldnour, the pastor, and this church in a meeting in which there were 24 additions. This church and wideawake pastor are heartily co-operating in large plans for the year's work.

### KENTUCKY

Covington—There were 10 additions at the First Church November 4. There

were 17 during three Sundays in the regular services. George A. Miller is the minister.

Henderson—Since the last report there have been 14 accessions in the regular services of this congregation. Wm. A. Ward is the consecrated pastor.

### MISSOURI

La Monte—A revival meeting which continued for 25 days, was closed on November 3. There were 26 additions by confession and three otherwise. Evangelists Hill and Sprague of California, Mo., were assisting the pastor, I. H. Fuller, who speaks in the highest terms of the labors of the evangelists. An interesting feature of the meeting is the fact that half the additions came from the Sunday school.

### MONTANA

Missoula—The revival services closed November 2 with three additions. Howard Sax'on had part in the meetings as evangelistic singer. The preaching was done by the pastor, Bro. Bagby. An intense interest was aroused in the town and new life was given the church as a result of the meeting. All departments are in prosperous condition, especially the Sunday school.

### WISCONSIN

Grand Rapids—This church and the wide-awake minister, Charles W. Dean, who is also state corresponding secretary, are in a meeting in which there had been 29 additions November 5. E. B. Barnes is co-operating as evangelist.

Moro—H. F. Barstow, the minister of the church in Ladysmith, closed a meeting November 2 with this church. W. L. Anderson of Cameron joined in the meeting as gospel singer. There were 28 additions, all but five by confession. This is a new congregation organized

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with but nine members. A new building in the spring is a part of the present plan of the church.

### THE INDIANAPOLIS CAMPAIGN

The simultaneous evangelistic campaign in Indianapolis is moving along vigorously. It has developed as great an interest as any could have expected at this stage of the campaign. We are now only in the middle of the second week, and almost five hundred have been added to the fourteen churches of the city. It is universally regarded that the evangelists throughout are of a high type. Each church feels that it has the best evangelist in the city. Each night there are from forty additions upward reported from the churches. Several outside delegations have attended the meetings. During the first week large delegations from Connorsville, Anderson and Lebanon attended the revival at the Third Church, where C. R. Scoville is evangelist. Last night a carload from Anderson attended the North Park revival, where M. W. Harkins, their former pastor, is evangelist. Hundreds were turned away from the Tomlinson hall meeting Sunday afternoon long before time to begin. Z. T. Sweeney delivered a great address on "The Peculiarity of the Disciples." Harry K. Shields led a chorus of 300 voices in the singing. The daily papers are giving large space to the campaign, but not nearly as much as they should. Thousands of tracts pertaining to the teachings of the disciples have been put out. Indianapolis is one of the most important centers for our people. It is one of the best cities of the land, and our people are already strong here, but we need to become increasingly so. Brethren pray for this campaign, that we may have a large ingathering of souls that "multitudes may hear the word and believe."

Austin Hunter.

### BOSTON NOTES.

The churches at Brockton and Swampscott, Mass., are looking for ministers. These are difficult, but not impossible fields.

Bro. H. L. Loken from the Berkley Bible Seminary, California, is in Harvard Divinity School this year. Mrs. Loken is doing work in one of the schools of expression of Boston.

Mr. and Mrs. A. R. Teachout of Cleveland, O., are students in Harvard this year.

The Hancock Street Church of Christ, Everett, will begin a meeting Nov. 25

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under J. W. Robbins. This is one of the most active churches of New England.

"Gipsy" Smith, the noted English evangelist, is in a great union meeting in Tremont Temple, Boston. Much good is being done. Hundreds are confessing Christ.

Bishop Lawrence of the diocese of Massachusetts is attempting to bring the results of modern scholarship to the laity of the church. Dr. Nash of the Episcopal Theological School of Cambridge is lecturing weekly on this subject to the public. His general subject is "The Church in the Roman Empire."

November 7 the C. E. Society of the Boston church observed its 21st anniversary. This is the oldest society among the Disciples of Christ. It was organized Nov. 3, 1885, under J. H. Garrison, who was then minister of the church.

Clifford Ford, one of the consecrated young men of the Boston church, entered Hiram recently to prepare himself for the ministry. He has the confidence and best wishes of the congregation.

The Highland Street Church of Christ, Worcester, Mass., gave a reception recently to its new pastor, Bro. Findley. Bro. Findley comes from one of the churches of Lexington, Ky.

The work at Haverhill, Mass., is prospering under the leadership of Bro. William Crie. The church now has bright prospects of securing a beautiful house of worship, advantageously located.

Bro. Gilbert Harney has been preaching the past summer in Portland, Me. This is a struggling church and cannot succeed without help from our societies.

Bro. C. C. Manley, pastor of West Pawlet, Vt., expects to enter Drake University soon. This field will need some consecrated servant.

Work continues to progress in the Boston church. We have had three additions recently. All departments of the church are taking on new life. We are in great need of more money with which to push our work. This condition has greatly hindered work from the beginning.

Springfield, Mass., will soon have a new house of worship. G. A. Reinl has served New England as no other man. We rejoice that the work is going so well with this faithful church.

A. L. Ward.

The three-cornered S. S. contest between Dixon, Rock Falls and Rockford, Ill., has proven very interesting. At the end of five weeks the totals showed Rock Falls to lead in attendance by one and Rockford to lead in collection by two dollars. The largest attendance so far for one Sunday was reached the fifth Sunday by Rockford, it being two hundred. The contest runs until Christmas.

Helping another soul is the most beautiful privilege in the world. Meddling with another's soul is the most wretched mistake. "Meddlesomeness," says George Macdonald, "consists in forcing yourself into another soul instead of opening yourself as a refuge to the other." To help others, we must be selfless; we must let Christ work through us; we must be very patient.

## FIFTY-FIRST YEAR

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#### Costs Nothing to Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the stomach and bowels and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Bldg., Marshall, Mich.

### THE INDIANAPOLIS CAMPAIGN.

Last Sunday Tomlinson hall was crowded to hear John E. Pounds address the mass meeting on "The Confession of the Christian Church."

In all the church there were 180 additions last Sunday. Additions to date in the campaign are as follows: Central church, 113; Second church, 11; Third church, 225; Fourth church, 28; Sixth church, 86; Seventh church, 14; Downey Avenue church, 6; Hillside Avenue church, 27; Bismarck church, 40; Morris Street church, 55; Englewood church, 2; North Park church, 53; West Park church, 28; Olive Branch church, 4. Total, 692.

"God's ways are dark; but soon or late They touch the shining hills of day. The evil cannot brook delay, The good can well afford to wait."

### EUREKA COLLEGE NOTES.

G. A. Gish has been called to the church at Fairbury and will preach for them every Sunday.

Noley Nay supplied last Sunday at Cazenovia.

Shorland Yeamon preached for Frank W. Sutton at Long Point last week.

The Ministerial Association have been having good meetings the last few weeks. The following subjects were discussed recently "How to Prepare for a Revival Meeting?" "How to Carry on a Revival Meeting?" and "How to Take Care of the New Converts?" Last Monday Marion Stevenson, state secretary of the Bible School work, addressed the association on "The Relation of the Pastor to the Sunday School."

Prof. Jones preached at El Paso last Sunday.

J. M. Asbell will preach full time for the church at Shirley.

The first number of the lecture course was given last Thursday by Mrs. Ballington Booth. She spoke on her work in the prisons of New York state and other places.

H. H. Gendere preached last week at Washburn and the week before at El Paso.

The writer supplied last Sunday at Crystal Lake.

C. C. Smith of Cincinnati, O., gave an address at the college last Thursday on "Bird Study and Culture." He also spoke at chapel Friday morning.

Six of our young men attended the state Y. M. C. A. convention recently at Aurora.

Last week fifteen of our young ladies attended the state Y. W. C. A. convention at Champaign.

J. H. Bullock.

### COTNER UNIVERSITY.

A short time ago it was the writer's privilege to visit Cotner University at Lincoln, Neb. While there he lectured to the students on "Reminiscences of the Past." It was a great pleasure to meet the student body of the school and the splendid men and women who constitute the faculty. We were greeted with a full house, many of the citizens of Bethany, the college town, being present.

Just seventeen years ago the writer entered Cotner as a student. Twelve years ago he passed out of her halls as a graduate from the college of liberal arts. It was a great work that the school did for the writer. In the eyes of some this school may seem small, but in our eyes it seems great for we see it through the place that it occupies in our affections.

Many have been the trials that the school has passed through. But now the darkness is for the most part past. All honor to the true and faithful men of God who piloted the institution through the dark and troubled seas of financial disasters into the haven of prosperity and success. Praise is due to many men and women for this successful issue. But among the many, one stands foremost. The name of Pres. W. P. Aylsworth is inseparably linked with Cotner. He has been with the school from the first day that it opened its doors to receive students. The writer has never known a truer and nobler man than Pres. Aylsworth. He is above everything else a man of God. His influence on the student body makes for

pronounced righteousness. May he continue to direct the destinies of Cotner University for many years to come.

At the present time Cotner is very prosperous. Cotner's endowment is large in some respects and in some it is small. I will mention those assets which she has in great abundance and which constitute the real basis for her future greatness. These are, first, the great esteem and confidence that the disciples of Christ in Nebraska and other states have in her; second, an enthusiastic student body; third, a consecrated and devoted faculty; fourth, a great field to draw students from; fifth, her former student body. These things will in time make her a great giant among the educational institutions in our brotherhood. That feature of her endowment in which there is a great lack is in her financial assets. Though this has been greatly added to by Brother Teachout. Oh, that men who have means could see the great opportunity for investment that one of our church colleges offers. The returns in the kingdom of God will be a hundred fold for investments made in such a school as Cotner is.

The attendance at the school this year is larger than it has been in any former year of the school's history. The work that is being done in the school is of a very high order. The intellectual and normal atmosphere of the school are most gratifying. Parents may rest assured that their sons and daughters are in a good and safe environment when they are in Bethany attending Cotner University. No one can long attend this school without being better in mind and heart.

Bethany, in which the school is located, is a beautiful suburb of Lincoln. It is about four miles distant from the postoffice in Lincoln. It is connected with the city by an electric car line. It only takes a few minutes to make the trip between the two. Bethany has grown very rapidly in the last few years. Many beautiful homes have been built here. Property has greatly increased in values of late. Many people are moving into the place from different parts of the state with the view of educating their children. Also a goodly number are coming that have retired from active business life to spend their last days among their brethren. It is an ideal place in which to live. As the writer walked over the campus and over places where as a student he had spent so

### PASSENGER FARES REDUCED OVER THE NICKEL PLATE ROAD.

Effective November 1st, 1906, and until otherwise advised, the local passenger fares between all stations on the Nickel Plate Road are reduced from former rates charged. The reduced fares from Chicago to principal points are as follows:

Chicago to Buffalo, first class, \$10.50; Erie, \$8.55; Cleveland, \$6.75; Bellevue, \$6.35; Fostoria, \$5.70; Findlay, \$5.50; Fort Wayne, \$3.75.

Second-class, Chicago to Buffalo, \$9.50. Corresponding reductions apply to all other intermediate points, including points on connecting lines, as also to many points beyond Buffalo reached by our thru car lines.

City Ticket Office, 107 Adams Street, Auditorium Annex, Chicago, and stations at La Salle street, 31st street, Englewood and Grand Crossing. Telephones, Central 2057 and 6172. (31)

many happy hours, there rose a secret wish that when the evening of life came he also might return and spend his last days in Dear Old Bethany.

The one great need that confronts Cotner is a larger endowment. The school is doing a wonderful work on the means that are at her command. This school like many of our church schools is almost compelled to make "bricks without straw." We must come to the rescue of our schools. They are doing a great work. No other line of work in the church is producing the results for the kingdom as that which the colleges produce upon the amount of money expended. The best investments to be made in the Kingdom of God to-day are to be made in endowing our church schools that are training men and women for service in the church of the living God. Invest, brethren.

In 1914 Cotner will complete a quarter of a century of college work. As an alumnus of the school, the writer moves that the occasion be fitly celebrated by a home-coming of all those who were once teachers and students in the school. Let there be a reunion of all those who once enjoyed the gracious hospitality of the school. This celebration should be made the chief event of that year in our brotherhood. In this home coming, Cotner's sons and daughters should bring rich gifts to their alma mater.

We should commence to lay aside now for that day. No one, however, should defer giving gifts to the school 'till then, if they are able to help at the present time. The best help that can be given, is that which is given now. But anniversaries have their peculiar charms, and we want to make the very most out of 1914 for Cotner University. To the end that a great home-coming may be had in 1914 and that adequate preparation may be made for the occasion, the writer moves that a permanent organization be formed at the next commencement, whose duty it shall be to take charge of making adequate arrangements for the home-coming of Cotner's children in 1914. Do I hear a second to my motion?

WILLIAM OESCHGER,

Class of 1894.

#### NEBRASKA SECRETARY'S LETTER.

T. B. McDonald has accepted the work at Waco. He has been recuperating his health through the summer.

Bert Wilson has resigned at Humboldt, to take effect Jan. 1st. He will re-enter Cotner the second semester, and will be ready for supply preaching then. He has done a splendid work at Humboldt.

B. H. Wilson has resigned at Minden and accepted a call to Aurora. The change takes place Dec. 1st. The church at Minden has practically rebuilt its house during Bro. Wilson's ministry.

Blue Hill has called P. T. Martin of Nichols, Ia., to the ministry of that church.

E. H. Longman has visited Bradshaw several times, and will very likely be called there regularly as supply. W. L. Ludwig has been called to supply regularly at Ox Bow and Oak churches. C. Kleihauer is visiting Dorchester. These young men are all Cotner ministerial students.

F. L. Pettit visited in Kansas recently and held a memorial service for an aged member of the Auburn church. There have been five confessions at Auburn since the last report. W. Mark Sexson is there in a meeting now. Was to begin Oct. 31st. The Bible school is preparing to observe Rally Day for home missions.

E. D. Eubank of Broken Bow preaches regularly for the Liberty church near Ainsley. Two baptisms during the summer. State Evangelist Adams will hold a meeting there in December.

Two confessions at Overton, where C. F. Martin preaches. Will hold a meeting the present month.

The church at Grand Island, where J. R. McIntire ministers, gave a reception to the faculty and students of the business college, which was a decided success. During the first six months of Bro. McIntire's ministry which ended Sept. 9th, there were twenty-nine additions, three by baptism. Since that date to Oct. 18th, there have been six others, two by baptism, making thirty-five in all. Some lingering debts were cleared up.

The Putnam-Egbert meeting at Clay Center, where A. G. Smith preaches, closed Oct. 28th and was a success. There were thirty-five added, most of them from new homes, and a goodly number of men. The work is still prospering.

State Evangelist Whiston (Harvard special evangelist) closed the Norfolk meeting with seventeen added. Some excellent material. The church will begin to build as soon as possible. Much rainy weather seriously hindered the meeting, as it was held in a tent. John L. Stine preaches for the church half time, living at Wakefield.

State Evangelist E. von Forell (Clay Center special evangelist) held his first meeting at Vesta. There were six additions. Much bitter opposition developed among those Christians that are simply "branches" of the church, who had pre-empted the field and to whom it belonged. He is now at Alliance storming the strongholds of sin. Apparently there are some "homesteaders" there who resent intrusion upon their preserves. It would seem that we need a church abstractor to examine the records and define the ownership of territory, and then a spiritual surveyor to lay out the lines, and set up unmistakable corner stones! This is overlapping of territory, and

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jumping of claims by our evangelists is something deplorable!

Brother and Sister Whiston are now at Guide Rock. He holds an independent meeting at Humboldt when through there.

State Evangelist O. A. Adams (Oberlies special evangelist) has just closed a meeting at Mason City, resulting in an organization of 33 members. The hall was rented away from him so it was necessary to close. One of the first things for which the hall was needed was a social for revenue, held by the young people of one of the "branches" in that place. He will be at Schuyler on the 11th with the hope of reviving that congregation.

Samuel Gregg began a meeting at Cozad, H. F. Stevens, minister, Oct. 21st. Still going. He takes work at Fremont, and will begin Dec. 1st. We give Bro. Gregg a welcome to the state again.

Kearney began a meeting with Putnam and Egbert Oct. 28th. F. D. Hobson is the preacher there.

R. A. Schell is in a meeting with home forces at Hastings. This church held a special service for the students of the Hastings high school. It was a most interesting meeting and filled the house to overflowing. Bro. Schell preached on the subject, "The Man: Physical, Intellectual and Spiritual." The house was prettily decorated. Work in the Hastings church is prospering.

Two confessions at York, where Thos. Maxwell ministers, Oct. 21st.

The church at Nelson liquidated all indebtedness in an offering taken Oct. 27th, and will make repairs on the building. There were two confessions and one added otherwise on same date. The Ladies' Aid Society provided the funds to send their pastor, F. E. Day, to the national convention at Buffalo.

A county convention in Nuckolls Co. has been organized, with F. E. Day as president.

A letter from S. D. Dutcher says that the first church at Omaha is closing up contracts for its new building on 26th and Harney streets. This will be a fine structure when completed, a credit to the city and state.

Nineteen people were added to the church at Blair, where F. Grant Hamm ministers, in the first half of October. Part of these the result of a union meeting. Others will follow. Bro. Hamm has been called indefinitely, and evidently he has been indefinitely called to a closer relationship with some good woman, as he reports that "Wife and I receiving a good old-fashioned pounding Tuesday eve." We wish the church, the preacher and the preacher's wife joy.

Knox P. Taylor held a Bible school institute at Belvidere, in October. L. B. Cox is the preacher there.

The church at Edison recently dedicated a new church costing about \$3,000. Will dedicate this month. J. Stuart Miller is the minister. This is a magnificent achievement for a small congregation. Bro. Miller will hold a meeting at Bloomington.

Gordon Lintt has entered the field as a singing evangelist, beginning at Mt. Pleasant, Ia. Bro. Lintt is a brother of W. F. Lintt.

The Christian Endeavorers of the state sent State Superintendent Doward to the Buffalo convention.

W. A. Baldwin.

### FROM THE BALLOT BOX.

When the returns from the last election were all in, the fact was revealed that two of our ministers in Illinois were to be members of the State Legislature. Of these, Clay F. Gaumer, pastor of the Christian church at Alvin, Ill., was re-elected a member of the general assembly. He is the first Prohibitionist to be



J. R. Golden.

twice elected from his district. J. R. Golden is a new Prohibitionist member from Gibson City. Bro. Golden has been pastor in his city for three years to which he came from the church at Walnut, Ill. He is a graduate of Eureka college in the class of 1900. Both of these men are strong men who have the highest esteem in their own community and who doubtless will give a good account of themselves as working members of the coming legislative assemblies.

### D. O. SMART.

(Continued from page 1029.)

but a few seconds when Dr. Forrester, Dr. Coffin, Dr. Thompson and Dr. Berry, who were in the audience, were around our stricken brother, aiding in every way possible, but all to no avail, as he died when they were carrying him across the street to his beautiful home.

It is useless to say that when we learned of the worst, the audience was terribly shaken, fully a thousand people bursting into tears, and a number moved most audibly.

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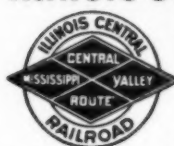
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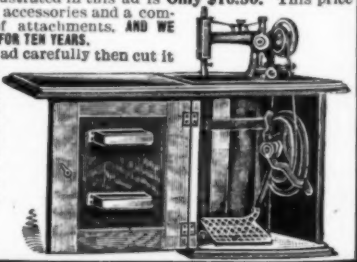
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For they are souls immortal entrusted to my care."

For each the Master careth I long, I long for each,  
Grant, Lord, the heavenly wisdom these wayward hearts to reach.

Chorus.

"All, all my class for Jesus. Oh which one could I spare,  
All, all my class in Heaven, let none be missing there."

"My girls, light-hearted, thoughtless; on trifling things intent,  
These cost a priceless ransom, on these my care be spent,  
That each a willing handmaid be brought to own her Lord,  
Whate'er He saith to do it, obedient to His word."

"My boys I want for Jesus, my wayward, wandering boys,  
So full of life and beauty, so charmed by earthly joys,  
For them the Savior suffered, for them His life was given,  
Lord, by that ransom help me bring all my boys to Heaven."

"Lord, be in every lesson, bless every faltering word,  
My trembling lips may utter, to bring them to the Lord;  
So fleeting are the moments of opportunity O Jesus, Master, help me bring all my class to Thee."

James Small.

Kansas City, Nov. 10.

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